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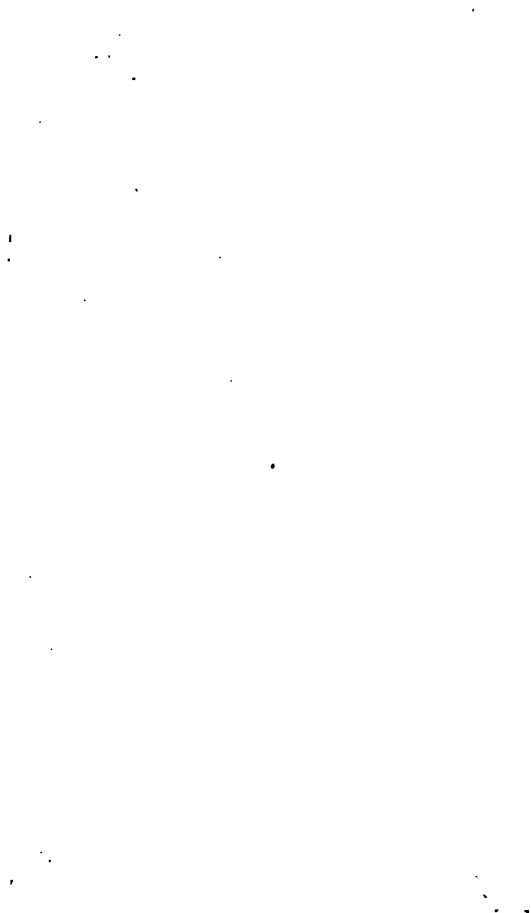


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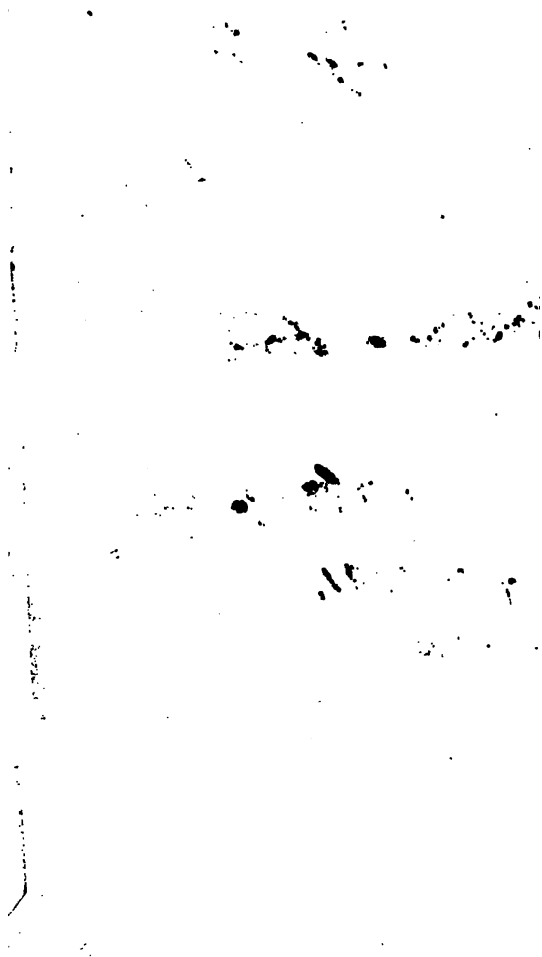
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May 4. 1881.

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Remains

OF THE

REV. RICHARD CECIL, M. A.

*Late Rector of Bisley, and Vicar of Chobham,
Surrey; and Minister of St. John's
Chapel, Bedford Row, London:*

TO WHICH IS PREFIXED,

A VIEW OF HIS CHARACTER.

BY JOSIAH PRATT, B. D. F. A. S.

Armstrong's Edition,

CONTAINING

VERSES ON THE DEATH OF A CHILD AT DAY BREAK,

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INTRODUCTION.

HE that has the happy talent of parlor-teaching," says Dr. Watts,* "has sometimes done more for Christ and souls in the space of a few minutes, than by the labor of any hours and days in the usual course of teaching in the pulpit."

On my first intercourse with Mr. Cecil, now upwards of fifteen years since when in the full vigor of his mind, I was so struck with the wisdom and originality of his remarks, that I considered it my duty to record what seemed to me most likely to be useful to others.

It should be observed that Mr. Cecil is made to speak often of himself; and, to persons who do not consider the circumstances of the case, there may appear much egotism in

*An humble attempt towards the revival of religion. Part
pt. 4.

the quantity of such remarks here put together, and in the manner in which his thoughts are said: but this will be treating him in the most flagrant injustice; for it must be remembered that the remarks of this nature were chiefly made by him, from time to time in answer to my particular inquiries respecting his judgment and habits on certain points of doctrine or practice.

I have labored in recording those sentiments which I have gathered from his conversation, to preserve as much as possible his very expressions; and they who were familiar with his manner will be able to judge, in general, how far I have succeeded; but I would explicitly disavow an exact verbal responsibility. For the sentiments I am myself answerable.

In some instances, I have brought together observations made at different times: the reader is not therefore to understand that the thoughts here collected on any subject always followed in immediate connexion.

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Josiah Pratt

A

VIEW OF THE CHARACTER

OF THE

REV. RICHARD CECIL.



in depicting the PERSONAL and MINISTERIAL character of my departed friend, while I shall communicate occasionally the impressions made by him on my own mind, most of which were recorded at the time they were made, I shall endeavor to render him, as much as possible the pourtrayer of his own character, by detailing those descriptions of his views and feelings which I gathered from him.

NATURE, EDUCATION, and GRACE combine to form and model the PERSONAL CHARACTER of every Christian. God gives to his reasonable creature such physical and intellectual constitution as he pleases; education and circumstances hide or unfold, restrain or mature this constitution; and race, while it regulates and sanctifies the powers of the man, varies its own appearances according to the varieties of those powers. And it is by the endless modifications and counteractions of these principles that the Personal Character of a Christian is formed.

It might have been expected from Mr. Cecil's earliest displays of character, that he was formed to be an instrument of extensive evil or of eminent good. There was a DECISION—a DARING—an UNMEASURABLENESS in the structure of his mind even in a boy, combined with a tone of authority and

command, and a talent in the exercise of the qualities, to which the minds of his associates yielded an implicit subjection. Fear of consequences never entered into his view. Opposition, especially if accompanied by any thing like severity or oppression, awakened unrelenting resistance.

Yet this bold and untameable spirit was allied to a NOBLE and GENEROUS disposition. There was a magnificence in his mind. While he was scrupulously delicate, perhaps even to some excess, on subjects entrusted to his secrecy, and on affairs in progress; yet he would never lend himself in his own concerns, or in those of other persons, to any thing that bordered on artifice and manœuvre: for he had a native and thorough contempt of whatever was mean, little, and equivocating. That "honesty is the best policy" may be a strong, or the prevailing motive for uprightness with men of a lower tone of character, but I question if it at all entered into calculation with my great friend. His mind was too noble, to have recourse to other means or to aim at other ends, than those which he avowed; and too intrepid not to avow those which he did entertain, so far as might be required or expedient.

His temptations were to the sins of the spirit, rather than to those of the flesh: and he possessed, all his life long, a superiority to the pleasures of mere sense not often seen. He was, indeed, TEMPERATE *in all things*—holding his bodily appetites in entire subjection.

SYMPATHY WITH SUFFERING was an eminent characteristic of Mr. Cecil's mind—a sympathy which sprung less from that softness and sensibility which are the ornament of the female, than from generosity of his disposition. He would have all men happy. It gratified his generous nature *to see the burdens of suffering man*. If any were *visited by the visitations of God*, he taught them

to bow with submission, while he pitied and relieved: if the affliction were the natural and evident fruit of crimes, he admonished while he sympathized; if the sufferings of man or brute arose from the voluntary inflictions of others, he was indignant against the oppressor.

Such was the intrepid and noble, yet humane mind, which was trained by Divine Grace, under a long course of moral discipline, for eminent usefulness in the Church of God. Mr. Cecil's intellectual endowments will be spoken of hereafter. At present, I shall trace the rise and the advances of his Christian character.

He had early religious impressions. These were first received from Janeway's "Token for Children," which his mother gave him when he was about six years of age. "I was much affected by this book," said he, "and recollect that I wept, and got into a corner, where I prayed that I also might have 'an interest in Christ,' like one of the children there mentioned, though I did not then know what the expression meant."

Those impressions of his childhood wore away. He fell into the follies and vices of youth; and, by degrees, began to listen to infidel principles, till he avowed himself openly an unbeliever. He has alluded frequently in his writings to this criminal part of his history: but I shall add some paragraphs on this point partly in his own words.

He was suffered to proceed to awful lengths in infidelity. The natural daring of his mind allowed him to do nothing by halves. Into whatever society he enlisted himself, he was its leader. He became even an apostle of infidelity—*anxious to banish the scruples of more cautious minds, and to carry them all lengths with his own.* And he was too successful. *In after-life he has met more than one of these converts, who have laughed at all his affectionate and earnest attempts to pull down the fabric erected too much by his own hands.*

Yet he was never wholly sincere in his infidelity. He has left a most impressive and encouraging testimony to the power of Parental Influence in preserving his mind, under the grace of God, from entirely believing his own lie.* He gave me a farther instance of the power of conscience in this respect:—

“When I was sunk in the depths of infidelity, I was afraid to read any author who treated Christianity in a dispassionate, wise, and searching manner. He made me uneasy. Conscience would gather strength. I found it more difficult to stifle her remonstrances. He would recal early instructions and impressions, while my happiness could only consist with their obliteration.”

Yet he appears to have taken no small pains to rid himself of his scruples:—“I have read,” said he “all the most acute and learned and serious infidel writers, and have been really surprised at their poverty. The process of my mind has been such on the subject of Revelation, that I have often thought Satan has done more for me than for the best of them; for I have had, and could have produced, arguments, that appeared to me far more weighty than any I ever found in them against Revelation.”

He did not proceed in this career of sin without occasional checks of conscience. Take the following instance:—

“My father had a religious servant. I frequently cursed and reviled him. He would only smile on me. That went to my heart. I felt that he looked on me as a deluded creature. I felt that he thought he had something which I knew not how to value, and that he was therefore greatly my superior. I felt there was a real dignity in his conduct. It made

* *See remains: on the Influence of the Parental Character.*

me appear little even in my own eyes. If he had condescended to argue with me, I could have cut some figure; at least by comparison, wretched as I would have been. He drew me once to hear Mr. Whitfield. I was 17 or 18 years old. It had no sort of religious effect on me, nor had the preaching of any man in my unconverted state. My religion began in contemplation. Yet I conceived a high reverence for Mr. Whitfield. I no longer thought of him as the Dr. Squintum we were accustomed to buffoon at school. I saw a commanding and irresistible effect, and he made me feel my own insignificance."

For this daring offender, however, God had mercy in reserve! He was the child of many tears, in instructions, admonitions, and prayers; and, though now a prodigal, he was to be recovered from his wickedness!

While under the control of bad principles, he gave into every species of licentiousness—saving that, even then, the native nobleness of his mind made him despise whatever he thought mean and dishonorable. Into this state of slavery he was brought by his sin; but here the mercy of God taught him some most important lessons, which influenced his views and governed his ministry through after-life; and the same mercy then rescued him from the slavery to which he had submitted. The penetration and grandeur of his mind, with his natural superiority to sensual pleasures, made him feel the littleness of every object which engages the ambition and the desires of the carnal man: inasmuch that God had given him, in this unusual way of bringing him to himself, a thorough disgust of the world before he had gained any hold of higher objects and better pleasures.

It was thus that God prepared him for further communications of mercy. And here he felt advantage of having been connected with sin.

Christians. He knew them to be holy, and that they were happy. "It was one of the things," said he, "which struck my mind in my profligate state, that, in spite of all the hypocrisy and fanaticism which may be seen in religious professors, there was a mind after a holiness, a heavenliness, among real Christians. He added, on another occasion, "My first impressions on the subject of religion were confirmed by observing that really religious persons had a solid happiness among them, which I had found the vanities of the world could not give. I never forget standing by the bed of my sick father. 'Are not you afraid to die?' I asked. 'No.' 'No! Why does the uncertainty of death give you no concern?' Because God is kind to me, *Fear not: when thou passest through waters I will be with thee; and through the deep they shall not overflow thee.*" The remembrance of this scene has oftentimes since drawn my prayer from me, that I might die the death of the righteous."

His mind opened very gradually to the truth of the Gospel: and the process through which it was led is a striking evidence of the imminence of his past danger. "My feelings," he said, "were first beginning to recover from my impression, to prove that I had been suffered to go great lengths, and, to a very awful degree to believe my father. My mind revolted from Christianity. God brought me to himself, by any of the peculiarities of the Gospel. When I was about twenty years old, I became utterly sick of the vanity and disgusted with the folly, of the world. I thought of Jesus Christ, or of Redemption: the very notion of Jesus Christ or of Redemption, repelled me. I could not endure a system so empty. I thought there might possibly be a true Being; and if there were such a Being,

near me when I prayed. To worship the Supreme Being seemed somewhat dignified. There was something grand and elevating in the idea. But the whole scheme and plan of redemption appeared mean, and degrading, and dishonorable to man. The New Testament, in its sentiments and institutions, repelled me; and seemed impossible to be believed, as a religion suitable to man."

The grace of God triumphed, however, over all opposition. The religion, which began in this disgust with the world and disaffection to the peculiar doctrines of the Gospel, made rapid advances in his mind. The seed sown in tears by his inestimable mother, though long buried, now burst into life, and shot forth with vigor: and he became a preacher of that truth, which once he labored to destroy! Yet grace did not annihilate the natural character and qualities of the mind; though it regulated and directed them. The Christian's feelings and experience were modified by the constitution of the man. After a long course of spiritual watchfulness and warfare, he spoke thus of himself:—

"There is what Bacon calls a **DRY LIGHT**, in which subjects are viewed, without any predilection, or passion, or emotion, but simply as they exist. This is very much my character as a Christian. I have great constitutional resistance. Tell me such a thing is my **DUTY**—I know it is, but there I stop. Talk to me of **HELL**—my heart would rise with a sort of daring stubbornness. There is a constitutional desperation about me, which was the most conspicuous feature in my character when young, and which has risen up against the gracious measures which God has all my life taken to subdue and break it. I feel I can do little in religion without **ENCOURAGEMENT**. I am persuaded and satisfied, tied and bound, by its truth and importance and value; but I view the subject in a **DRY LIGHT**. A strong sense of **DIVINE FRIENDSHIP** goes a va

way with me. When I fall, God will raise me. When I want, God will provide. When I am in perplexity, God will deliver. He cares for me—bears with me—guides me—loves me.

But the energy of Divine Grace was most conspicuous, in the control and mastery of this rising and high spirit of which our friend complained. Nay, if there were any one Christian virtue which he was more advanced than any other, it appears to me to have been HUMILITY—not that humility which debases itself that it may be exalted, and which is offended if its professions be believed, but the humility which arose from abiding growing conviction of his infinite distance from the standard of perfection, and the little compass of use which he had made of his many near helps in approaching that standard—an humility that expressed itself, therefore, in a teachableness of mind,* a ready acknowledgment of excellence in others, and a candor in judging of other people which are seldom equalled; and which were endowments in a mind that could not but feel its own powers, and its superiority to that of most other men. But God has a thousand unseen means of forming and cherishing those graces in his servants, which seem most opposed to their constitution and least to be expected in their circumstances.

Mr. Cecil gave me one day the following remarkable illustration of this subject in his own case

* "A friend, who knew him for thirty or forty years, has informed me," says Mr. Wilson, in the Sermon preached on occasion of Mr. Cecil's death, "that he was more ready to hear of his faults from persons who were least esteemed, than most men. When any failings were pointed out to him, he usually thanked the reprover, and seriously inquired for further admonitions. I have often observed myself, that, when he gave advice, which he did with kindness and decision, he was quite superior to that littleness which is offended if the counsel be not followed."

a nice question in casuistry.—*How far a man el complacency in the exercise of talent.* A exults on his wing: he skims and sails, d-
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sent to buffet me and keep me down. In
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e alluded to Mr. Cecil's READY ACKNOWLEDG-
MENT OF THE WORTH OF OTHERS; and I

Churton has a remark on Dr. Johnson, somewhat
ilar nature to this of Mr. C. on himself. He thinks
h Johnson's morbid melancholy and constitutional in-
were intended by Providence, like St. Paul's thorn
esh, to check intellectual conceit and arrogance;
ie consciousness of his extraordinary talents, awake
as to the voice of praise, might otherwise have gen-
ed a very culpable degree."—*Boswell's Life of*
Edin. 8vo. vol. iii, p. 564.

must add, that he cultivated that discerning excellence, which leads a man to discover its own value in the midst of imperfections. He had a true and feigned regard to real worth, wherever it was to be found. The powers of the understanding have often been possessed by men of inferior wisdom, and the odiousness of an immoral state of heart is often seen in others; but if the excellencies of the mind and the heart must be disjoined, he never valued that which is most truly valuable. He would say—"Such a friend of ours is what I should look down on, as a weak man; but I value his wisdom and his devotedness. He throws out, and all the powers which God has put into the service of his Master, in all the ways which seem to him best; and, though perhaps I should for ever differ on the best way, I see in him many peculiarities and weaknesses which I honor and love the man: I reverence his wisdom and his piety. He is what God has made of man; all that he is he puts into action for God." Cecil was at any time severe in his judgments of others, his severity was chiefly directed against ignorant vanity and affectation, which he would not forward where great men would retire. He would not make him dogmatical where wise men would be content with humility and candor.

Closely allied with his humility, was a SINCERITY TO CONVICTION, which Mr. Cecil possessed in an unusual degree. He had dived so deeply into his own heart, and had read man so accurately through his short-sightedness, his scanty span, his passions—that he was, more than any other man, superior to that little feeling which makes up the scholar's form. Many men speak of the influence of religion and of all around them as in a state of perpetual childhood, but I never approached a man whose mind this conviction had a more practical influence.

INTERESTEDNESS was a pre-eminent characteristic of Mr. Cecil as a Christian. His whole mind and conduct spoke one language:—"Let me be nothing, so that thy kingdom may be advanced."

His disinterestedness was grounded on his notion of the absolute nothingness of all earthly things compared with the glory of Christ and the glory of his kingdom. In all pecuniary transactions of a private or public nature, he was governed by this principle; and made a free and cheerful sacrifice of what he might have lawfully obtained, lest his receiving it would impede his progress.

On one occasion of this nature, he explained the principle on which he acted:—"A Christian is bound to refrain from some things, which, though they are right, yet will not bear a good appearance before all men. I once judged it my duty to refuse a considerable sum of money, which I might lawfully have received, because I considered my account of the matter could not be stated to God to whom a different representation would be required."

A man who intends to stand immaculate, like Samuel, to come forward and say—"I have not taken," or *whose ass have I taken?* must count the cost. I knew that my character was worth more to me than this sum of money. By probity, a man honors himself. It is the part of a wise man, to sacrifice the present good for the future increase. A man who suffers a large quantity of goods to go to the kingdom to a foreign land, but he has his own mind doing so: he knows, by calculation, that he makes so much more advantage by them. A man is made a wise man by counting the cost. The best picture I know of the exercise of this virtue, drawn by the hand of man, is that by John Bunyan, in the characters of *Passion* and *Patience*." *Associated with this disinterestedness of spirit, was a singular PRACTICAL RELIANCE ON PROV-*

IDENCE, in all the most minute and seemingly indifferent affairs of his life. He was emphatically, to use his own expression, "a pupil of signs"—waiting for and following the leadings and openings of divine providence in his affairs. I once consulted him throughout a very delicate and perplexing affair. In one stage of it, he said to me—"You have not done this thing exactly as I should have felt my mind led to do it. I feel myself in such cases like a child in the middle of an intricate and perplexed wood. Two considerations weigh with me, first—If I could see all the involutions, and relations, and bearings, and consequences of the affair, then I might feel myself able to move forward: but, secondly—I know not one of them, not even the shadow of one, nay, hardly the probability of such and such issues. Then I am driven to simple reliance. I have never found God fail me in such cases. When I am utterly lost and confounded I look for openings, clear and evident to my own conviction. I have a warrant for all this. Our grand danger with reference to Providence is, that we should walk as men:—*Are ye not carnal, and walk as men?*"

On another occasion he said—"We make too little of the subject of Providence. My mind is by nature so intrepid and sanguine, and it has so often led me to anticipate God in his guidings, to my severe loss, that perhaps I am now too suspicious and dilatory in following him. However, this is a maxim with me—that, when I am waiting with a simple, child-like spirit for openings and guidings, and imagine I perceive them, God would either prevent the semblance of them from rising up before me if these were not his leadings in reality, or he would preserve me from deeming them such; and therefore I always follow what appears to be my duty without hesitation."

the spring of all these Christian virtues, and the master grace of his mind, was FAITH. His spirit and character were a living illustration of the apostle—*Faith is the substance of things hoped for, the evidence of things not seen!* He appeared to me never to be exercised by doubts and fears. His magnanimity entered strikingly into his religious character. He was convinced and satisfied by all the divine demonstrations and promises—and he left himself, with perfect confidence, in God's hands.*

Let me Mr. Wilson's testimony to the PATIENCE of our friend UNDER AFFLICTIONS. "He was, in opposition to all the tendencies of his natural dispositions, resigned, but cheerful under his trials. I have seen him repeatedly, at his Liverpool country, return from his ride racked with pain; pale, emaciated, speechless. I have seen him sit down by himself all along upon his sofa, on his hands and knees, and cover his forehead with his hands; and without an expression of complaint, endure the agony of his disorder; and I have been enabled to observe him rise up in an instant, with undiminished dignity, and enter upon conversation with cheerfulness and vigor. He has often acknowledged to me, that the anguish he felt was like a sword plunged into his side, and that through a

Mr. Wilson justly remarks of our friend, that "the elevation and grandeur of his mind displayed his faith to great advantage. This divine principle quite realized in him the things which are *not seen and*

It was absolutely like another sense. The things which were as nothing. Every thing that came before him was referred to a spiritual standard. His one great object was fixed, and this object engrossed his whole soul. His foot stood immovable, as on a rock. His hold on the *Scriptures* was so firm, that he acted on them *boldly and unreservedly*. He went all lengths, and all consequences, on the word and promise of

whole summer he has not had two nights free from tormenting pain. Such were his sufferings for ten or twelve years previous to his last illness. And yet this was the man, or rather this was the Christian, from whose lips I never heard a murmuring word."

It is almost needless to add that Mr. Cecil possessed REMARKABLE DECISION OF CHARACTER. When he went to Oxford he had made a resolution of restricting himself to a quarter of an hour daily, in playing on the violin; on which instrument he greatly excelled, and of which he was extravagantly fond: but he found it impracticable to adhere to his determination; and had so frequently to lament the loss of time in this fascinating amusement, that with the noble spirit which characterized him through life, he cut his strings, and never afterward replaced them. He studied for a painter; and, after he had changed his object, retained a fondness and a taste for the art: he was once called to visit a sick lady, in whose room there was a painting which so strongly attracted his notice, that he found his attention diverted from the sick person, and absorbed by the painting: from that moment he formed the resolution of mortifying a taste, which he found so intrusive, and so obstructive to him in his nobler pursuits; and determined never afterward to frequent the exhibition.

Nor was his INTREPID AND INFLEXIBLE FIRMNESS less conspicuous, whenever the interests of truth and the honor of Christ were concerned. The world in arms would not have appalled him, while the glory of Christ was in his view. Nor do I believe, that he would have hesitated for a moment, after he had given to nature her just tribute of feeling and of tears, to go forth from his family, and join "the noble army of martyrs" who expired in the flames in Smithfield, had the honor of his

Master called him to this sacrifice: nor would his knees have trembled, nor his look changed.

Yet I cannot but add that this firmness never degenerated into rudeness. He knew and observed all those decencies of life, which render mutual intercourse agreeable; and he had that ease of manner, among all classes of society, which bespoke perfect self-possession and a thorough knowledge of the world. His address in meeting the manners and habits of thinking of persons of rank, either when they were inquiring into religion or under affliction, was perhaps scarcely to be equalled.

The associations in our friend's mind were often of a very humorous kind. He had a strong natural turn for associations of this nature, which threw a great vivacity and charm over his familiar conversation—employed as it was, in the main, like every faculty of his mind, for useful ends. He was fully aware, however, of the danger of possessing such a faculty, and the temptations to which it exposed him; prompted and supported as it was by a buoyancy of spirits, which even great and lengthened pain could scarcely subdue. I have looked at him, and listened to him, with astonishment—when, meeting with a few other young men occasionally at his house, we have found him dejected and worn out with pain—stretched on his sofa, and declining to join in our conversation—till he caught an interest in what was passing—when the question of an inquiring or burdened conscience has roused him to an exertion of his great mind—he has risen from his sofa—he has forgot his suffering—and has left us nothing to do but to admire and treasure up most profound and impressive remarks on the Scripture, on the heart, and on the world!

The mention of his humor and his vivacity of spirits leads me to remark, that I am not writing a *panegyric*, but drawing a character. No likeness can be faithful, while the best original is such as b

must be in the present state, if it carry no s I have no wish to conceal the shades of this ordinary character. Sternness and levity the two constitutional evils, which most se exercised him. They seem to have been t cessary result, in an imperfect being, of the of that masculine and original vigor with and an ardent fancy, which met in the struc his mind. So far, indeed, had grace triumphed these constitutional enemies, that the very of features were the most prominent in his cha and no one could approach him without : himself with a most TENDER and SERIOUS I speak of these occasional ebullitions, which ed to remind him, that, though he was in with a new and triumphant nature, he was home in the body, and subject to the recurr his constitutional infirmities.

Yet, though Mr. Cecil felt occasionally te tions to levity, through the buoyancy and sp his animal spirits, his prevailing temper wa quite opposite description. A sensibility of with his view of human nature and of the threw a cast of MELANCHOLY over his mind was far more disposed to weep over the gui misery of man, than to smile at his follie have," said he, "a salient principle in me spirits never sink. Yet I have a strong d melancholy. It is a high and exquisite f When I first wake in the morning, I coul weep with pleasure. The holy calm—the sil the freshness—thrill through my soul. At suc ments I should feel the presence of any pe be intrusion and impertinence, and common nauseous. The stillness of an empty house is dise to me. The man who has never felt th not be made to understand what I mean."

"Hooker's dying thought," he added, "is ial to my spirit. 'I am going to leave a w

ordered and a church disorganized, for a world and a church where every angel and every rank of angels stand before the throne in the very post God has assigned them.' I am obliged habitually to turn my eye from the wretched disorders of the world and the church, to the beauty, harmony, meekness and glory of the better world."

On another occasion, he said—"I have been long in the habit of viewing every thing around me as in a state of ALIENATION. I have no hold on my dearest comforts. My children must separate from me. One has his lot cast in one place, and another elsewhere. It may be my particular leading, but I have never leaned toward my comforts without finding them give way. A sharp warning has met me—'These are aliens, and as an alien live thou among them.' We may use our comforts by the way. We may take up the pitcher to drink but the moment we begin to admire, God will in love dash it to pieces. But I feel no such alienation from the church. I am united to Christ, and to all his glorified and living members, by an indissoluble bond. Here my mind can centre and sympathize, without suspicion or fear."

"I feel," he would say, "a congeniality with the character of Jeremiah. I seem to understand him. I could approach him, and feel encouraged to familiarity. It is not so with Elijah or Ezekiel. There is a rigor and severity about them, which seem to repel me to a distance, and excite reverence rather than sympathy and love."

In a very interesting case on which I consulted him, he gave me a striking view of this feature in his character—"I should have fallen myself into an utterly different mode of conducting the affair. But you have not the melancholy in your constitution which I have, and therefore to look for my mode of the thing in you would be expecting what one not to be expected. This is a strong alterative

your dispensation. Now I have long been in the habit of viewing every thing of that aspect rather in a melancholy light. You are standing on the justice, the reason, the truth of your cause. I should have heard God saying—'Son of man, follow me.' It would have led me into a speculative—mystical sort of way. I should have seen in it the flood that is sweeping over the earth—the utter bankruptcy of all human affairs. Most men, if they had stood by and compared our conduct, would have commended yours as rational, but condemned mine as enthusiastic—as connecting things together which had no proper connexion; but this is my way of viewing every alternative in my dispensation."

"The heart," said he, "must be divorced from its idols. Age does a great deal in curing the man of his frenzy; but, if God has a special work for a man, he takes a shorter and sharper course with him. Stand ready for it. I have been in both schools. Bleeding and cauterizing have done much for me, and age has done much also—*Can I any longer taste what I eat or what I drink?*"

Though the Memoir of Mr. Cecil's life, and the Letters which are subjoined, bear ample testimony to the TENDERNESS OF HIS RELATIVE AFFECTIONS, yet I cannot but add here what a friend wrote on visiting him, many years before his decease, at a time when he was expecting the death of Mrs. Cecil:—"Mrs. Cecil was ill. I called on Mr. Cecil. I found him in his study, sitting over his Bible in great sorrow. His tears fell so fast, that he could utter only broken sentences. He said, 'Christians do well to speak of the grace, love, and goodness of God; but we must remember that he is a holy and jealous God. Judgment must begin at the house of God. This severe stroke is but a farther call to me to arise and shake myself. My hope is still firm in God. He, who sends the stroke, will bear me up under it; and I have no doubt but

if I saw the whole of his design I should say, 'Let her be taken!' Yet, while there is life, I cannot help saying, 'Spare her another year, that I may be a little prepared for her loss!' I know I have higher ground of comfort: but I shall deeply feel the taking away of the dying lamp. Her excellence as a wife and a mother, I am obliged to keep out of sight or I should be overwhelmed. All I can do, is, to go from text to text, as a bird from spray to spray. Our Lord said to his disciples, *Where is your faith?* God has given her to be my comfort these many years, and shall I not trust him for the future? This is only a farther and more expensive education for the work of the ministry: it is but saying more closely, 'Will you pay the price?' If she should die, I shall request all my friends never once to mention her name to me. I can gather no help from what is called friendly condolence. Job's friends understood grief better, when they sat down and spake not a word."

Our departed friend was, at once, a public and a RETIRED man. While his sacred office, exercised for many years in a conspicuous sphere, brought him much before the world, his turn of mind was retired—he courted solitude—he held converse there with God, and his own great spirit mingled with the mighty dead: he had such a practical knowledge and deep impression of the nothingness of the whole world compared with spiritual and eternal realities, and he had so deeply felt and so thoroughly despised its lying pretensions to meet the wants and to satisfy the longings of the immortal soul, that it was no sacrifice to him to turn away from the shows and the pursuits of life, and to shut out all the splendor and seductions of the world.

Yet this retired spirit was not unsocial, morose, or repulsive. No one called him from his retirement to ask spiritual counsel, but he was met with tenderness and urbanity. No congenial mind c

countered his without eliciting sparks both of benevolence and wisdom. Not a child in his family could carry its little complaints to him, but he would stop the career of his mind to listen and relieve.

His study was his favorite retreat. His study exposed him to constant interruptions, some necessary and others arising from the injudiciousness of those who applied to him. It was not unusual for him to make use of his power of abstraction on these occasions. Time was too valuable to be wasted away on the inconsideration of some of those who thought it necessary to call on him. It was generally his practice, not immediately to obey the summons from his study, but, when he knew he had to do with persons who would occupy a great part of his time by a long conversation before the business was brought forward, rather than hurt the feelings he would carry down in his mind the subject of thought which he was pursuing in his study, while that which was beside the purpose played on his ear, his mind was following the subject on which it had entered before.

Some men are at home in society: the wide world is their dwelling-place: they are known and valued of all men: they have a peculiar talent for improving mixed society. But this was not the character of Mr. Cecil. He unfolded himself, indeed, to his friends; but those friends could not but be that, when they broke in on his retirement for other objects than what were connected with his high calling, they were intruders on inestimable pleasures. I had, indeed, the privilege and happiness of access to him at all times, for a considerable number of years, while I was his assistant in the ministry; but, for the reasons just assigned, though I was a diligent observer of his mind and habits, I feel myself not prepared to speak fully of his more domestic and retired character.

"Retirement," he said, "is my grand ordinance. Considerations govern me. Death is a mighty consideration with me. The utter vanity of every thing under the sun is another. If a man wishes to influence my mind, he must assign considerations; and, if he assigns one or two which will weigh well, I seem impatient to stop him if he is proceeding to assign more. He has given me a consideration, and THAT suffices. The 'Night Thoughts' is a great book with me, notwithstanding its glaring imperfections it realizes death and vanity. And, because this is the frame and habit of my own mind, my ministry partakes of it; and must partake of it, if I would preach naturally and from my heart."

In surveying the personal character of Mr. Cecil, it remains to speak somewhat more fully of his intellectual powers.

His IMAGINATION was not so much of the playful and elegant, as bold, inventive, striking, and instinctively judicious and discriminating.

His TASTE in the sister arts of Painting, Poetry, and Music was refined, and his judgment learned. In his younger days he had studied and excelled in painting and music; and, though he laid them aside that he might devote all his powers to his work, yet the savor of them so far remained, that I have been witness innumerable times, both in public and private, to the felicity of his illustrations drawn from these subjects, and to the superiority that his intimate knowledge of them gave him over most persons with whom they happened to be brought forward. His taste, when young, was for Italian music; but, in his latter years, he was fond of the German style, or rather the softer Moravian. Anthems, or any pieces wherein the words were reiterated, he disliked, for all public worship especially, as they sacrificed the real spirit of devotion too much to the music. His feelings on this subject were exquisite. "Pure, spiritual, sublime"

devotion," he would say, "should be the soul of public music." He often lamented the introduction of any other style of architecture in places of worship beside that which was so peculiarly appropriate and which, because it was so, called up associations best suited to the purposes of meeting. He said most strikingly—"I never enter a Gothic church, without feeling myself impressed with something of this idea—Within these walls have been resounded for centuries, by successive generations, 'Thou art the King of Glory, O Christ!' The very damp that trickles down the walls, and the unsightly green that moulders upon the pillars, are far more pleasing to me from their association than the trim, finished, classic, heathen piles of the present fashion.

His powers of comparison, analogy, and JUDGMENT have been rarely equalled. These had been exercised so long and with so much energy on all the conditions and relations around him—on the word of God—on his own mind—on the history, opinions, passions, prejudices, and motives of men in every age, and of every character and station—on moral causes and effects—on every subject that can come within the grasp of a philosophic mind—that the result was a WISDOM so prominent and commanding, that every man felt himself with the mind of the very first order both in capability and acquirement. In some cases, wherein my wishes perhaps, formed my opinions; and, trying to bid the truth from myself, I have asked his opinion as confirmation of my own—he has unmasked my heart to itself, by his wise and searching replies. His decisions were more according to circumstance than in most men; and, when he gave them, he would generally be with a declaration that other circumstances might wholly change the aspect of the thing; and he did this in such a manner—if I may judge by my own case—as often to make a man's

Remains of Mr. Cecil.

n, and bethink himself what a treacherous party he had to transact with in his bosom. One who did not know him intimately, he sometimes appear to want a quickness of vision. The appearance of this faculty is often, where God has not given it. Where he does decide rapidly, its conclusions are very partial and defective, in proportion to its rapidity. Intuition is not a faculty of the condition of being, whatever it may be of the road which we are advancing. He affected a simplicity of quality, yet he possessed more of it than most men. When he did not fully understand what was presented to him, he said so; and his mind was not troubled with the difficulty of discovering truth through the veils and shades thrown over her by pride and self-love, that he did not hastily bring to think that he possessed your full meaning. Common sense and wisdom led him to AVOID ALL STURDY PRINCIPLES AND ECCENTRICITY. He was very adverse to every thing of this nature. "Any thing peculiar appears," he would say, "is not a religious man's manners, or dress, or furniture is supposed by the world to constitute his religion."

A clergyman indeed is allowed by common consent, and indeed it is but decent in him, to say every thing about him plain and substantial rather than ornamental and fashionable."

PERSONAL CHARACTER of Mr. Cecil had the greatest influence on his MINISTERIAL. We frequently accounting for those views and opinions which prevailed in his ministry, by a reference to his constitution and his early history. *SENTIMENTS ON THE MINISTERIAL OFFICE* are scattered through his writings, as they were present to his mind. Wherever he was employed, he was always a minister. He was ever on the watch

to do the work of an Evangelist, and to make proof of his ministry.

I have collected together his thoughts on this subject in some sections of his "Remains:" I think it impossible that any young minister read these thoughts, without imbibing a high estimation of his sacred office. More will be found on these points in the following views of his ministerial Character gathered from his own lips.

These views were most striking and simple. "A minister is a Levite. In general, he has, is to have, no inheritance among his brethren. Other men are not Levites. They must recur to some inheritance from which a minister has no right to expect anything. Their affairs are all the little transients of this world. But a minister is called and set apart for a high and sublime business. His transients are to be between the living and the dead—between heaven and earth; and he must stand as witness on his shoulders. He must look, therefore, at every thing in his affairs to be done for his Master before his eyes. I am at a loss to conceive how a minister, with right feelings, can plot and contrive for a living. If he is told that there is such a thing for him if he will make such an application that it is to be so obtained and so only, all is gained but not a step farther. It is in vain, however, to put any man on acting in this manner, if he be not a Levite in principle and in character. His duties must be the expressions of a nature communicated to him from God—a high principle of faith and living simplicity. He must be an eagle to soar toward heaven on strong pinions. The barren woman must continue to scratch her grains out of the dunghill."

He thought that the life of a minister, with respect to worldly affairs, ought to be, peculiarly that of other men, a life of faith. It was his aim, to lay out no money unnecessarily—

principle, he regarded his purse as in God's, and found it like the barrel of meal and the oil. He confessed that he could advise conduct in no case but in that of a Christian master, who was a wise and prudent, as well as a hearted manager of his affairs. His habit to be the child of simplicity and faith—acting as a servant of God, on those principles which seemed most suitable to his character and station. He had exalted ideas of ministerial authority—the authority which results merely from office, from office united with personal character—not claims of priestly arrogance, but the claims of truly dignity. “I never choose to forget that I am a PREST, because I would not deprive myself the right to dictate in my ministerial capacity. I would not allow a man, therefore, to come to me merely as a friend, on his spiritual affairs, because I should have no authority to say to him ‘Sir, you do so and so.’ I cannot suffer my best friends to state to me in any thing which concerns my ministerial duties. I have often had to encounter spirit; and there would be no end of it, if I did not check and resist it. I plainly tell them that I know nothing of the matter. I ask them if it is not, that a man immersed in other concerns should pretend to know my affairs and duties, better than myself, who, as they ought to believe, devote them the study of my life. I have been deeply disgusted—at the manner in which some men of flaming religious profession talk of religion in preachers. They estimate them just as a sick man would have estimated the worth of a physician, or as Handel would have ranged an orchestra. One man is clever—he is a master’—Clever!—a clever!—Worth and character and dignity are of no weight in the scale.”

These views are just and noble; and they are true to his own great mind, and the entire ho-

which his office had on his heart. But with his whole soul to that injunction, *Me these things, give thyself wholly to them*, he doubted whether he did not sometimes to his office more respect than the party could be expected to allow due.

Mr. Cecil's PREPARATION AND T FOR THIS EXALTED OFFICE have been spoken of in the view of his personal c This was, as has been seen, of no comm

HIS QUALIFICATIONS FOR THE DIS OF THE MINISTRY were peculiar. T natural powers which God had given h moulded and matured by the training and through which he was led, and were conse grace to the service of his Master. It w requisite to recapitulate what has been sa subject. I shall here speak only of those tions which were more appropriate to l public teacher.

HIS LEARNING consisted more in the k of other men's ideas, than in an accurate i ance with the niceties of the languages. was better acquainted with these, than n devote a disproportionate time to this ac His incessant application, chiefly by can when at Oxford, to the study of Greek, he was enthusiastically fond, brought on a total loss of sight for six months. He h mined to become a perfect master of the n that refined and noble language. The however, which he received from Dr. Be which is recorded in his "Remains," u head of "Miscellaneous Remarks on the Ministry," put him on proportioning his more according to the future utility of his than he had been accustomed to. "I w with his advice," he said. "I had an unse of religion, but enough to make me see a the truth which he set before me."

did and extensive was Mr. Cecil's real learning; that there were no important points, in morals or religion, on which he had not read the best authors, and made up his mind on the most mature consideration; nor could any topic be started in his philosophy, on subjects of art or of science, which he was not found more generally accepted than other men. But, while he could lay out parts of learning under contribution to aid his one object of impressing truth on man, he was a master in the learning which is more peculiarly appropriate to his profession. He was so in the habit of daily reading the Scriptures in the originals, that, as he told me, he went to this naturally and insensibly. He limited himself to no stated quantity; but, as his time allowed, read one or two, and sometimes five or six verses daily.

Cecil had THE POWER OF EXCITING AND ATTRACTING ATTENTION above most men. All his art was directed, first to engage attention, and then to repay it—to allure curiosity, and then to satisfy it.

When the attention was gained he felt that nothing could be effected on the mind. Sometimes he would recourse to unusual methods, suited indeed to the auditory, to awaken and fix their minds. "I once preached," he said, "a Charity Sermon, when the congregation was very large, and chiefly of the lower order. I found it impossible, by my usual method of preaching, to gain their attention. In the afternoon, and my hearers seemed to be nothing in my preaching, which was capable of bringing them out of the stupefaction of a full dinner. Some lounged, and some turned their backs to me. 'I MUST HAVE ATTENTION,' I said to myself. 'I WILL be heard.'—The case was desperate; and, in despair, I sought a desperate remedy. I exclaimed aloud, 'Last Monday morning a

man was hanged at Tyburn'—instantly the face was changed! All was silence and expectation! I caught their ear, and retained it through the Sermon." This anecdote leads me to observe that Mr. Cecil had, in an unusual degree, the talent of adapting his ministry to his congregation. While he was, for instance, preaching on the Sabbath day at Lothbury, at St. John's morning and noon, and at Spitalfields in the evening—he drew four congregations at these places, in many respects, quite distinct from one another; and yet adapted his preaching, with admirable skill, to meet their habits of thinking.

But when he had gained the attention, he never came on the watch not to weary it. He seemed ever continually before his eyes the sentiment of our great critic and moralist:—"Tedium is the most fatal of all faults: negligences or carelessness are single and local, but tediousness pervades the whole: other faults are censured, and forgotten; the power of tediousness propagates itself, that is weary the first hour, is more weary the second; as bodies forced into motion, contrary to their tendency, pass more and more slowly through every successive interval of space." Mr. Cecil would say, "You have a certain quantity of attention to work on: make the best use of it while it lasts. The iron will cool, and then nothing better than nothing, is done. If a preacher leaves unsaid all *vain repetitions*, and watch against undue length in his entrance and width in his discussion, he may limit a written sermon to half an hour and one from notes to forty minutes; and at the same time he should not allow himself to exceed, even on special occasions."

His POWER OF ILLUSTRATION was great and versatile. His topics were chiefly taken from Scripture and from life. His manner of illustration

* *Lives of the Poets*, vol. iii, p. 35.

subjects by Scripture examples, was the most finished I have ever heard. They were never introduced violently or abruptly; but his matter was so moulded in preparation for them, by a few well-turned sentences, that the illustration seemed to be placed in the Scripture almost for the sake of the doctrine. The general features of the character or history were left in the back-ground, and those only which were appropriate to the matter in hand were brought forward, and were thus presented with great force to the mind. His talent in discriminating the striking features, and connecting them with his matter, was so peculiar, that the histories of Abraham, of Jacob, of David, and of St. Paul, seemed in his hands to be ever new, and to be exhaustless treasures of illustration.

The turn both of his mind and of his experience seemed to lead him to this method. What he did, therefore, with ease and feeling, it was natural should be done frequently; and, accordingly I have scarcely ever heard a sermon from him in which there were not repeated exercises of this peculiar talent, and in some sermons almost the entire subject has been treated in this manner.

This talent of illustrating his subjects, and particularly of seizing incidents for improvement, gave an edge to his wise admonitions in private; and fixed them deep in the memory. Riding with a friend in a very windy day, the dust was so troublesome, that his companion wished they were at their journey's end, where they might ride in the fields free from dust: and this wish he repeated more than once while on the road. When they reached the fields, the flies so teased his friend's horse, that he could scarcely keep his seat on the saddle. On his bitterly complaining, "Ah! Sir," said Mr. Cecil. "*when you were in the road the dust was your only trouble, and all your anxiety was to get into the fields: you forgot that the fly was there!*" Now

is a true picture of human life; and you will find so in all the changes you make in future. We have the trials of our present situation; but the next we shall have trials, and perhaps worse, though they may be of a different kind."

At another time, the same friend said he should esteem it a favor, if he would tell him of any thing which he might in future see in his conduct which he thought improper. "Well, Sir!" he said, "no man has directed the watchman to call him early in the morning, and has then appeared very late for his coming early; but the watchman does not come before he has been ready for him! I have seen many people very desirous of being told of their faults; but I have seen very few who were pleased when they received the information. However, I like to receive an invitation, and I have no reason to suppose you will be displeased till I see it; so I shall therefore remember that you have asked for it."

His *STYLE*, particularly in preaching and in conversation, was easy and natural. If he ever over-bored his expression, it was in search of emphasis rather than precision—of words which would penetrate the soul, rather than round his period and float in the ear. He considered that vigorous expressions would clothe themselves in the fittest expressions—

Verbaque provisam rem non invita sequentur.

Or, as Milton has admirably said—"True eloquence I find to be none, but the serious and hearty love of truth: and that, whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, *WHEN SUCH A MAN WOULD SPEAK*, his words, like so many nimble and airy servitors, trip about him at command, in well-ordered files, as he would wish, fall into their own places."

is written style has less ease than that of his conversation or preaching. He excelled rather in original intuitive sense, than in a train of arguments; more in the liveliness of his thoughts, than in their arrangement. He would put down his thoughts as they arose—often at separate times, and as suggested by the occasion—and was not always nice in rejecting obsolete expressions, or antithesis in sense. This occasionally occasioned a want of flow and ease in many of his writings, which was obviated by the smoothness of conversation or preaching.

One of the leading features of his ministry was the **INFORMATION** conveyed by it. Perhaps the **INFORMATION** conveyed by it to the mind was not sufficiently systematic and methodical. He had seen so much the evil of spending a preacher's time in doctrinal statements, that originally there was some deficiency in this respect in his own practice. When, indeed, he had to introduce religion to his congregations at St. John's or Abham, on his first entering on those charges, he treated with them as a people needing information on principles: but my remark applies to the habit and course of his ministry. For, however true it is, when a man becomes a serious reader of God's Word, he must grow in the knowledge of the truth; many will still read the Bible with an indiscriminating mind, unless their minister's statements give them, not only a lucid general view of doctrines, somewhat of a systematic and connected view; not a few—buried in the cares of the world—derive all their notions of the system of divine truth from what they hear in public.

Mr. Cecil wrote and spoke to mankind. He dealt with the business and bosoms of men. An energy and truth prevailed in his ministry, which roused the conscience; and a benevolence reigned in his spirit, which seized the heart: yet I much question whether the prevailing effect of his preaching was not determined on grounded on **CONVICTION** and **ADMIRA-**

tion, rather than on EMOTION. When in health and spirits, and master of his sublimity, his eloquence was finished and striking; but, there was often a tenderness which awakened responding feelings in the hearer, yet his eloquence wanted that vehement passion which overpowers and carries away the minds of others,

—si vis me flere, dolendum est

Primum ipsi tibi—

This is the great secret for getting hold of the heart. But as not much of the impassioned entered into the composition of his nature, and he was at the same time pre-eminent in genius and judgment, he could not but follow that ADMIRATION which affects the hearer more frequently than sensibility or FEELING. A friend has told me that he had lost the benefit of the truth which Mr. Cecil uttered, in admiration of the exquisite manner in which it was conveyed. And I have again detected this in myself; and found I had been watching eagerly for what would flow from him, not in the spirit of a *new-born babe* *desires the sincere milk of the word that it may grow thereby*, but for the gratification of a voluptuousness. I desire no one will suppose I impute to him any of the studied artifices of eloquence. No man sought more than he did, that the hearers' faith should not stand in the wisdom of men, but in the power of God. No man more sincerely aimed to have his speech and his person

taste, his genius, and his nature remained; yet he could not but be sanctified to his Master's honour while he retained the perfect integrity, the deep conviction, and the singleness of eye which his Master had given him. That it was the farthest visible from trick and artifice might be seen in most familiar conversation; where his manner, when he was fully called out, was exactly what it was in the pulpit. His mind grasped every subject fully: his imagination clothed it with images—embodied it—gave it life—called up numberless associations and illustrations: it was realized: it was present to him: his taste and judgment enabled him to seize it in the most striking points of view. "His apprehensions of religion," Mr. Wilson justly observes, "WERE GRAND and ELEVATED. His fine powers, governed by divine grace, were exactly calculated to seize all the grandeur of the Gospel. The stupendous magnitude of the objects which the Bible proposes to him, the incomparable sublimity of eternal pursuits, the astonishing scheme of redemption by an incarnate Mediator, the native grandeur of a rational and immortal being stamped with the impress of God, the fall of this being into sin and poverty and wretchedness and guilt, his recovery by grace to more than his original dignity in the love and service of his Creator, filled all his soul. He seemed often to pour with an imagination occupied with his noble theme. He felt, and he taught, that no other subject was worthy the consideration of man. In comparison with it, he led his auditors to condemn and to despise on all the petty objects of this lower world. Its meanness, its uncertainty, its deceit, its vanity, its vexation, its nothingness, he set fully in their view. He even made them look down with a generous concern on those who were buried in its interests, and who forgot, amidst the toys of children, the real business of life."

Some of his printed sermons are perfect of simplicity, vivacity, and effect. The stance, on the "Power of Faith."

His COUNTEenance, though not modulated after the artificial rules of beauty in animated conversation and in the pulpit beauty of a great and noble mind. Dignity and benevolence were strongly portrayed in the variety of its expression was admirable: any one feel the full force of the soul thrown into his discourses, if this expression ceased from him by distance or situation. His expression was graceful and forcible: latterly perhaps to his increasing infirmities and interrupted pain, it discovered, I think, a strait and want of ease.

There was a FAMILIARITY and AIR in his manner, which to strangers appeared dogmatism. His manner was like that of no other man. It was altogether original; and, because it was original, it offended those who had no other idea of manner of that to which they had been accustomed. Even the prejudiced could not hear him with indifference. There was a dignity and confidence and energy, a knowledge of the world, an uprightness of mind and a desire to do good, and all this united with a tenderness of affection, which few could witness without favorable impressions.

His most striking sermons were general, which he preached from very short texts: *My soul hangeth on thee—All my fresh strength is in thee—O Lord! teach me thy way—In thee is, so shall thy strength be.* In these sermons the whole subject had probably struck him, and what comes in this way is generally more natural and forcible, than what is obliged to excogitate by its own labor.

subject grows out of the state of the mind at
there is that degree of affinity between
which occasions the mind to seize it forcibly,
clothe it with vivid colors. A train of the
natural associations presents itself, as one link
with its kindred links. The attention is en-
the mind is concentrated—scripture and
present themselves without effort, in the most
relations which they bear to the subject
full possession of the man, and composition
easy, and even interesting.

a frequent, and a very useful method with
pen and explain his subject in a very brief
and then to draw inferences from it; which
formed the great body of the sermon, and
other matters of ADDRESS to the conscien-
seats of his hearers, than of DISCUSSION;
the whole subject was a kind of application.
was to me to have been his most effective
of preaching. Take an instance: Matt.

I. EXPLAIN the words. II. Raise from
two or three REMARKS: Contemplate 1. The
divine Godhead of our Master: 2. The honor
He puts on His house and the assembly of
saints: 3. The privilege of being one of Christ's
whom He will meet: 4. The obligations
on such servants—*What manner of persons*
ought they to be!

was remarkably observant of character.
When I have asked his opinion of a person, he has
very surprised me with such a full and accu-
rate representation of him, as he could have obtained
by very patient and penetrating observation.
Proof of this appeared, when I learnt that it
was his custom in his sermons to select, when he wished
to describe a particular character, not to put down
features as they occurred to his mind from
casual observations which he had made on
the subject, but to put down the initial of some

person's name, with whom he was well acquainted and who stood in his mind as the representative of that class of characters. He had nothing to say then, when he came to enlarge on that particular subject, but strongly to realize to himself the position in question, and he would draw a more vivid picture of a real character than he could otherwise do.*

Mr. Cecil was not himself led to the knowledge of God through great terrors of conscience; his ministry did not, therefore, so much abound in delineations of the working and malignity of those topics which grew out of his course of preaching; nor did he enter frequently or largely into the details of the spiritual conflict. He was drawn to God, and subdued by a sense of God's mercy and friendship: he was led, therefore, to dwell largely the transactions of the belief with God, in the exercise of dependance on his mission.

He was more aware than most men of the DIFFICULTY OF BRINGING DOWN THE TRUTH TO THE COMPREHENSION OF THE MASS OF THE PEOPLE.

A young minister may leave College with high theory in the world, and he may take it into a country parish a determination to talk in a language of simplicity itself; but the actual result is to make himself understood and felt is so

* Lavater somewhere mentions an admirable principle of his own, which carried our friend's principle into use in his ministry. He fixed on certain persons in his congregation, whom he considered as representatives of the respective classes into which his hearers might be divided—amounting, as I recollect, to SEVEN. In all his discourses, he kept each of these persons steadily before his eye; and labored so to mould his subjects as to meet the eye of every one—by which incomparable rule he rendered his preaching self intelligible and interesting to all classes of his



ved from his former habits, that it is only to be
 uired by experience. Hear how wisely Mr.
 il wrote to a young friend about to take orders:
 I advised him, since he was so near his entrance
 the ministry, to lay aside all other studies for
 present, but the one I should now recommend
 him. I would have him select some very poor
 l uninformed persons, and pay them a visit.
 object should be to explain to them, and demon-
 ate to them the truth of the solar system. He
 uld first of all set himself to make that system
 fectly intelligible to them, and then he should
 nonstrate it to their full conviction against all
 the followers of Tycho Brahe or any one else
 ld say against it. He would tell me it was im-
 ssible: they would not understand a single term.
 possible to make them astronomers! And shall
 e thought an easy matter to make them under-
 nd redemption?"

He gave the following account of his HABIT OF
 PREPARATION FOR THE PULPIT:—

'I generally look into the portions of Scripture
 pointed by the church to be read in the services
 he day. I watch too, for any new light which
 y be thrown on passages in the course of read-
 , conversation, or prayer. I seize the occasions
 nished by my own experience—my state of mind
 ny family occurrences. Subjects taken up in this
 nner are always likely to meet the cases and
 nts of some persons in the congregation. Some-
 es, however, I have no text prepared: and I
 ve found this to arise generally from sloth: I go
 work: this is the secret: make it a business: some-
 ing will arise where least expected.

'It is important to begin preparation early. If
 s driven off late, accidents may occur which may
 vent due attention to the subject. If the latter
 s of the week are occupied, and the mind driven
 a corner, the sermon will usually be raw and

undigested. Take time to reject, and to supply what o

"It is a favorite method with text to some point of doctrine enlarge, and then apply it. I 'What are you doing?—What i

"I will not foretel my own v commentators. I talk over the write down all that strikes me what is written. After my pl mind has exhausted its stores, some of my great Doctors to se but I find it necessary to reje which the Doctors say: they v effect in a sermon. In truth, to l draw more from nature and le of men: we must study the boc book of nature, the heart of m God: we must read the histo must deal with matters of fact

In respect to mechanical pr was in the habit of using ei which he put down his main a ions, with such hints as he tho notes, written in an open and as his eye could catch with ea the portable quarto Bibles, of v were printed in the xviith cen but, in consequence of the clos of the paper, such as bind up size. Of these editions there printed page for page with or of these editions Mr. Cecil v habit of using, both in public

* I have compared four of these : don, 1648—Haye's, Camb. 1670, a *Hook's*, Camb. without date.

the mechanical assistance afforded to him in turning to passages from the recollection of the part of the page in which they occurred.

It will be interesting to hear Mr. Cecil's own ACCOUNT OF HIS MANNER OF COMMENCING HIS MINISTRY; as it notices mistakes from which he was not only early but most effectually delivered, and his remarks on them may afford a serious caution to others.

"I set out," he said, "with levity in the pulpit. It was above two years before I could get the victory over it, though I strove under sharp piercings of conscience. My plan was wrong. I had bad counsellors. I thought preaching was only entering the pulpit, and letting off a sermon. I really imagined this was trusting to God, and doing the thing cleverly. I talked with a wise and pious man on the subject. 'There is nothing,' said he, 'like appealing to facts.' We sat down, and named names. We found men in my habit disreputable. This first set my mind right. I saw such a man might sometimes succeed: but I saw, at the same time, that whoever would succeed in his general interpretations of Scripture, and would have his ministry that of *a workman that needeth not to be ashamed*—must be a laborious man. What can be produced by men who refuse this labor?—a few raw notions, harmless perhaps in themselves, but false as stated by them. What then should a young minister do?—His office says, 'Go to your books. Go to retirement. Go to prayer.'—'No!' says the enthusiast, 'Go to preach. Go and be a witness!'—A witness!—of what?—He don't know!"

Thus qualified by nature, education, and grace—enriched by his various manly acquisitions—and matured by experience, he appeared in the pulpit unquestionably as one of the first preachers—perhaps the very first preacher—of his time.

He was SINCERELY ATTACHED TO CHURCH OF ENGLAND, both by principle and feeling—to her ORDER and DECORUM. He entered into the spirit of those obligations, which lay on him as a clergyman; and, looking at general consequences, would never break through the order and discipline of the church, to obtain any partial and temporary ends.

In the more PRIVATE exercise of his office, as a counsellor and friend, he manifested great FAITHFULNESS, TENDERNESS, and HONESTY.

In proof of this I might appeal to what is the “Remains,” on the subject of “visiting beds.” I shall here subjoin a few more illustrations of this part of his character.

An interview was contrived between him and a noble lady, by some of her relations. She had been accustomed to listen to the affairs of religion. Her life had been serious and gay and trifling. She knew that he understood the situation; and she began to introduce her conversation by saying that she supposed he thought her a very venial and tempting creature. “No, Madam, I do not look at you in that view. I consider you have been a wanderer; pursuing happiness on a mistaken road—an immortal being fluttering about the present short but important scene, with serious concern for what is to come after it is over. And, while others know what is to happen, and wait for it, you are totally ignorant of the subject.”—“But, Sir, is it possible to attain any certainty with respect to a future condition?”—“Why what little trifling scenes would occur to you, my ladyship and myself, if we were confined to a small spot of a carpet, that is under our feet? The world is a little, mean, despicable scene in itself. But we must leave it; and can you suppose we are left to step into another state, as into an abyss—not knowing what awaits us there?”

the next step I take from the world is not into a void that no one has explored—a fathomless abyss—a chaos of clouds and darkness—but I know what it is—I am assured of it.” He said to me in reporting this conversation, “I rested on this, and left it to work on her mind. I thought it better to defer the subject of this assurance to try her, and I have reason to believe that she feels anxious for our next occasion of meeting, that she may hear how we can make out the grounds of our assurance.” This is one among many instances of the wise methods in which he accommodated his instructions to the character.

“Many of my people,” he said, “and especially females, talk thus to me—‘I am under continual distress of mind. I can lay hold of no permanent ground of peace. If I seem to get a little, it is soon gone again. I am out at sea, without compass or anchor. My heart sinks. My spirit faints. My knees tremble. All is dark above, and all is horror beneath.’—‘And pray what is your mode of life?’—‘I sit by myself.’—‘In this small room, I suppose, and over your fire?’—‘A considerable part of my time.’—‘And what time do you go to bed?’—‘I cannot retire till two or three o’clock in the morning.’—‘And you lie late, I suppose, in the morning?’—‘Frequently.’—‘And pray what else can you expect from this mode of life, than a relaxed and unstrung system—and, of course, a mind enfeebled, anxious, and disordered?’ I understand your case. God seems to have qualified me to understand it, by especial dispensations. My natural disposition is gay, volatile, spirited. My nature would never sink. But I have sometimes felt my spirit absorbed in horrible apprehensions, without any assignable natural cause. Perhaps it was necessary I should be suffered to feel this, that I might feel for others; for, certainly, no man can have any adequate sympathy with others, who has never thus suffered him-

self. I can feel for you therefore, while that I think the affair with you is chiefly I myself have brought on the same feeling same means. I have sat in my study & persuaded myself that the ceiling was to suffer me to rise and stand upright; and a exercise alone, could remove the impression mind!"

His taking the charge of ST. JOHN'S (the most important event of his life, as to have been the sphere for which he was early raised up and prepared by Providence

The circumstances attending his establishment a serious and devout congregation in which mark the strength and simplicity of his manner they may show the necessity under which he will sometimes be brought, of acting for himself with perfect independence of the whole of their brethren.

These circumstances he related to me as follows:—"When I married, I lived at a small house at Islington, situated in the midst of a great city, which I paid 14*l.* a year. My annual income was then only 80*l.* and, with this, I had to support myself, my wife, and a servant. I was then the minister of St. John's, but I received not the place for several of the earlier years. When I was sent thither, I considered that I was to be the people of that place and neighbourhood, and thought it my duty therefore, to adopt a plain and a style of preaching which should have a tendency to meet their case. All which I had heard before, was dry, frigid, and lifeless, and a haughty, staking spirit characterised it. I was thrown among men of the world, men of business, men of reading, and men of talents. I began, therefore, with principles. I began on the divine authority of the sacred Scriptures. I dissected Saurin's Sermons. I took

and substance of some of our most masterly writers. I preached on such texts as—*If ye believe not Moses and the Prophets, neither will ye believe though one rose from the dead.* I set myself to explain terms and phrases. My chief object was under-ground work. But what was the consequence of this? An outcry was raised against me throughout the religious world. It was said, that, at other places, I continued to preach the truth; but that, at St. John's, I was sacrificing it to my hearers. Even my brethren, instead of entering into my reasons and plan, lay on their oars. My protectress turned her back on me. I hesitated, at first, to enter on so great a risk; but, with grapple of spirit, she told me she would put her fortune on the issue: if any benefit resulted from it, it should be mine, and she would bear me harmless of all loss. She heard me a few times, and then wholly withdrew herself, and even took away her servants. Some of them would now and then steal in; but, as they reported that they got 'no food,' the report did but strengthen the prejudices of their mistress. She could not enter into my motives. I was obliged to regard her conduct as Huss did that of the man who was heaping the faggots round him, *O sancta simplicitas!** She could not calculate consequences, and was unmoved even when I placed my conduct in its strongest light—'Can you attribute any but the purest motives to me? Ought not

three farmers to throw the weight, in dubiou into the farmer's scale. After we had settl business, one of the three, to convince the l farmers that they had acted in the very spi my directions, proposed to find a person who immediately give them 50*l.* a year for their gain with me. This has given them an idea we act upon high and holy motives."

What a noble trait is this of his upright disinterested mind! One might almost confidence predict that such an introduction his parishes was a presage of great usefulness. A minister has no right to wanton away the support of his family; but, having secured that, what sacrifices he may make with such holy motives these, will be abundantly repaid; probably in the success of his ministry, certainly in his Master's approbation and the peace of his own bosom. Those sacrifices of what may be strictly his which a narrow and worldly man may refuse to make, though he entail discord and feuds on his parish, will be trifles to the mind of a true Christian minister.

"I hardly think it likely that a man could have been received in a more friendly manner than has been. About 500 people attend at Chobley and 300 at Bisley. I find I can do any thing for them while I am serious. A Baptist preacher has been somewhere in the neighborhood before he came. He seems to have been wild and eccentric and to have planted a prejudice in consequence of this in the people's minds, who appear to have no other notion of Methodism than that of eccentricity.

"While I am grave and serious they will allow me to say or do any thing. For instance; a Sunday since it rained so prodigiously hard we had finished my sermon at Bisley, that I saw it impracticable for any body to leave the church.

hen told the people, that as it was likely to continue for some time, we had better employ ourselves as well as we could, and so I would take up the subject again. I did so; and they listened to me readily for another half-hour, though I had preached to them three quarters of an hour before I had concluded. All this they bear, and think it nothing strange; but one wild brother with one eccentric sermon would do me more mischief than I should be able in many months to cure."

A very strong instance of personal attachment to him occurred soon after he took Chobham. A stranger was observed to attend church every Sunday, and to leave the village immediately after service was over. Every new face there was a phenomenon, and of course the appearance of this man led to enquiry. He was found to be one of his hearers at St. John's—a poor, working-man, whom the advantages received under his ministry had so knit to his pastor, that he found himself repaid for a weekly journey of fifty miles. Mr. C. remonstrated with him on the inexpediency and impropriety of thus spending his Sabbath, when the pure word of God might be heard so much nearer home.

But we must approach the closing scene of this great man's life and labors.


No touches need to be added to the affecting picture which Mrs. Cecil has drawn of his gradual descent to the grave. I will only subjoin here some remarks on his *VIEWS* and *FEELINGS* with respect to that Gospel of which he had been so long an eminent and successful minister.

His *VIEWS* of Christianity were modified, as has been seen by his constitution and the circumstances of his life. His dispensation was to meet a particular class of hearers. He was fitted, beyond most men, to assert the reality, dignity, and glory of religion—as contrasted with the vanity, meanness, and glare of the world. This subject he tre-

ed like a master. Men of the world felt *that they* were in the presence of their superior—of one who unmasked their real misery to themselves, and pursued them through all the false refuges of *vain* and carnal minds.

While this was the principal character of Mr. Cecil's ministry for years, at that place for which he seems to have been specially prepared; yet he was elsewhere, with equal wisdom, leading experienced Christians forward in their way to heaven; and, latterly, the habit of his own mind and the whole system of his ministry were manifestly ripening in those views which are peculiar to the Gospel.

No man had a more just view of his own ministry than he had; nor could any one more highly value the excellence which he saw in others, though it was of a different class from his own. "I have been lately selecting," he said to me, "some of C—'s letters for publication. With the utmost difficulty, I have given some little variety. He begins with Jesus Christ, carries him through, and closes with him. If a broken leg or arm turns him aside, he seems impatient to dismiss it as an intrusive subject, and to get back again to his topic. I feel, as I read his letters—'Why, you said this is the last sentence! What over and over again! What nothing else! No variety of view! No illustration!' And yet, I confess, that, when I have walked out and my mind has been a good deal exercised on his letters, I have caught a sympathy—'It is one thing, without variety or relief; but this one thing is a TALISMAN!'—I have raised my head—I have trod firmly—my heart has expanded—I have felt wings! Men must not be viewed indiscriminately. To a certain degree I produce effect in my way, and with my views. The utter ruin and bankruptcy of man is so wrought into my experience, that I handle this subject naturally.



Other men may use God's more direct means as naturally as I can use his more indirect and collateral ones. Every man, however, must rather follow than lead his experience; though, to a certain degree, if he finds his habits diverting him from Jesus Christ as the grand, prominent, only feature, he must force himself to choose such topics as shall lead his mind to him. I am obliged to subject myself to this discipline. I frequently choose subjects and enter into my plan, before I discover that the SAVIOR occupies a part too subordinate: I throw them away, and take up others which point more directly and naturally to Him."

In his last illness, he spoke, with great feeling, on the same subject: "That Christianity may be very sincere, which is not sublime. Let a man read Maclaurin's sermon on the Cross of Christ, and enter into the subject with taste and relish, what beggary is the world to him! The subject is so high and so glorious, that a man must go out of himself, as it were, to apprehend it. The apostle had such a view when he said *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord*. I remember the time, even after I became really serious in religion, when I could not understand what St. Paul meant—not by setting forth the glory of Christ, but by talking of it in such hyperbolical terms, and always dwelling on the subject: whatever topic he began on, I saw that he could not but glide into the same subject. But I now understand why he did so, and wonder no more; for there is no other subject, comparatively, worthy our thoughts, and therefore it is that advanced Christians dwell on little else. I am fully persuaded, that the whole world becomes vain and empty to a man, in proportion as he enters into living views of Jesus Christ."

His FEELINGS on religion, as they respected his submission to the divine will, were admirably ex-

"Throughout his illness, his whole mind of being fixed on some mean and insignificant, was riveted on spiritual objects. Every topic was so uninteresting to him, and even some, that he could with reluctance allow introduced. The value of his soul, the end of the world, the nearness and solemnity of death were ever on his lips. He spent his whole time reading the Scripture, and one or two old particularly Archbishop Leighton. All he did was as a man on the brink of an eternal


"His humility, also, evidently ripened as he approached his end. He was willing to receive advice from every quarter. He listened with attention to any hint that was offered him. His view of his own misery and helplessness as a sinner, and the necessity of being entirely indebted to divine mercy and being saved as the greatest monument of divine efficacy, was continually on the increase.

"His simplicity and fervor in speaking of the Savior, were also very remarkable. As he drew nearer to death, his one topic was—Jesus Christ. All his anxiety and care were centred in this point. His apprehensions of the work and merit of Christ, of the extent and suitableness of his atonement, and of the unspeakable importance of being spiritually united to him, were more distinct and simple, if possible, than at any period of his life. He spoke of him to his family, with tenderness and interest, and seriousness of the aged and devoted believer.

"His faith, also, never failed. I have heard him, with faltering and feeble lips, speak of the great foundations of Christianity with the same confidence. He said, he never saw so clearly the truth of the doctrines which he had been persuaded of as since his illness. His view of the certain excellency of God's promises in Christ was unshaken.

'The interest, likewise, which he took in the success of the Gospel, was prominent, when his ease at all remitted. His own people lay near his heart; and, when a providence had occurred which he hoped would promote their benefit, he expressed himself with old Simeon, 'Lord, now lettest thou thy servant depart in peace.'

'The principal effect of his distemper was in throwing a cloud over his comfort; yet, in proving this, the spiritual tendency of his mind appeared. His diseased depression operated indeed, as it was in leading him to set a high standard of holiness, to bring together elevated marks of regeneration, and to require decisive evidences of a spirit of faith and adoption. The acuteness of his judgment then argued so strongly from these false premises, that he necessarily excluded himself almost entirely from the consolation of hope. If I may be allowed a theological term—the objective acts of faith; those that related to the grand objects proposed in the Scriptures on the testimony of God, such as the work of redemption, the person of Christ, and the virtue of his blood, remained the same; nay, were ripened and strengthened as his solution approached; but the subjective acts of faith; those which respected his own interest in these blessings, and which gave life to the exercises of hope; rose and sunk with his disease. He was precisely like a man oppressed by a heavy weight: the load was lightened, he began to move and exert himself in his natural manner: when the burden was increased, he sunk down again under the pressure.

'About a year before his death, when his powers of mind had for a long time been debilitated, but still retained some remnants of their former vigor, his religious feelings were at times truly desirable. His intellectual powers were indeed too far weakened for joy; but there was a resignation — 

quillity, a ripeness of grace, a calm and holy on the bosom of the Savior, that quite alone I may so speak, his anxious family, under impression that there appeared nothing left for to do, and that he would soon be removed them, *as a shock of corn cometh in its season* when his disease had made still further progress often as the slightest alleviation was afforded his judgment became more distinct, his morbid impression lessened, and he was moderately composed. It was only a few weeks before his dissolution such an interval was vouchsafed to him. I spake with great feeling from the Scriptural family worship, for about half an hour; and the love, and grace, and power of Christ with particular composure of mind. I had the happiness of visiting him at this season. He was so relieved from his disease, as to enter with me on several topics relating to religion, and to give some excellent directions as to my conduct as a minister. In reply to various questions which to him, he spake to me to the following: 'I know myself to be a wretched, worthless (the seriousness and feeling with which he shall never forget,) 'having nothing in my poverty and sin. I know Jesus Christ to be glorious and almighty Savior. I see the full of his atonement and grace; and I cast my weary on him, and wait at his footstool, aware that my diseased and broken mind made me incapable of receiving consolation; but, I myself wholly to the merciful and wise directions of God.'

"One or two other interesting testimonies of his spiritual and devoted state of his heart may be mentioned. A short time before his death, he requested one of his family to write down in a book the following sentence; 'None but Christ, said Lambert dying a

me, in dying circumstances, with his whole
 , saith Richard Cecil.' The name was signed
 nself, with his left hand, in a manner hardly
 e through infirmity."

h was Mr. Cecil. I sincerely regret that some
 rly observer did not both enjoy and improve
 untunities of delineating a more perfect picture
 great mind. I have, however, faithfully de-
 the impressions which his character made on
 uring a long course of affectionate admiration
 : nor have I shrunk from intermingling such
 rks, as every faithful observer must find occa-
 s make while he is watching the unfoldings of
 est and greatest of men.

RISTIAN PARENTS, and particularly CHRIS-
 MOTHERS, may gather from the history and
 cter of our departed friend every possible en-
 gement to the unwearied care of their chil-

While St. Austin, Bishop Hall, Richard
 er, John Newton, Richard Cecil, and many
 great and eminent servants of Christ, have
 a record their grateful acknowledgments to
 pious mothers, as the instruments, under the
 and blessing of God, of winning them to him-
 et no woman of faith and prayer despair re-
 ing even her most untoward child.

. Cecil's MERE ADMIRERS should feel what a
 it of responsibility his ministry and his char-
 have laid them under. They gave him the
 but he labored for the heart. They were
 ed with the man, but he prayed that they
 : become displeased with themselves. They
 l aid him in his schemes, but he was anxious
 hey should serve his Master. How soon must
 meet him at that judgment-seat before which
 ust appear, to receive according to what they
 lone in the body whether good or evil!

SINCERE FRIENDS are called to imitate h
 le—to follow him as he followed Christ—

live above this vain world—to sacrifice
to the honor of Christ and the interest
nity—to bear up under pain and weariness
sity, leaning on Almighty strength; till
him in that world where weakness shall
more!

JOSIAH P

REMARKS MADE BY MR. CECIL CH
CONVERSATION WITH THE EDITOR
DISCUSSIONS WHEN HE WAS PRESENT

*"Multa ab eo prudenter disputata, multa etiam
commodè dicta memoria mandabam, ferique
ejus prudentia doctor."*—Cicero de Amicitia. l.

On the Christian Life and Confi

THE direct cause of a Christian's spiritual
union with Christ. All attention to the
circumstantials of religion, has a tendency
the soul away from this union. Few ministers
are called, by the nature of the
to enter much into these circumstances
for instance, as the evidences of the truth
ion. Ministers feel this deadening effect
considerable or continued attention to
much more must private Christians. They
be strengthened, till the heart is starved
private Christians, however, may be called
the nature of those circles in which they
be qualified to meet and refute the objections
may be urged against religion. Such men
as ministers, while they are furnishing the
for this purpose, must acquiesce in the work
God appoints for them, with prayer and
ness. If they cannot always live and abide
the ark, and the pot of manna, and the cloud
and the mercy-seat; yet they are drawn

gathering the wood necessary for the service camp. But let their hearts still turn toward ce where the Glory resideth.



Christian's fellowship with God is rather a than a rapture. He is a pilgrim, who has bit of looking forward to the light before him: s the habit of not looking back: he has the of walking steadily in the way, whatever be eather, and whatever the road. These are bits: and the Lord of the Way is his Guide, tor, Friend, and Felicity.



e Christian's exigencies arise, he has a spir-
abit of turning to God, and saying, with the
n, *"Tell me, O thou whom my soul loveth,
thou feedest, where thou makest thy flocks to
noon. I have tried to find rest elsewhere.
fled to shelters, which held out great pro-
of repose; but I have now long since learned
unto thee: Tell me, O thou whom my soul
where thou feedest, where thou makest thy
to rest at noon."*



Christian will look back, throughout eternity,
interest and delight, on the steps and means of
nversion. "My Father told me this! My
r told me that! Such an event was sanc-
to me! In such a place, God visited my
These recollections will never grow dull
earisome.



UME might be written on the various methods
God has taken, in Providence, to lead men
think of Him. y Cla y ner in the

THE history of a man's own life, is, to him, the most interesting history in the world, next to that of the Scriptures. Every man is an original and solitary character. None can either understand or feel the book of his own life like himself. The books of other men are to him dry and vapid, beside his own. He enters very little into the story of the Old Testament, who does not call on him to turn over the pages of the story when he says to the Jew, *Thou shalt see all the way which the Lord thy God let thee go forty years.* He sees God teaching the Jews at the records of his deliverance from the Egyptians, of the manna showered down on him from heaven, and of the Amalekites put to flight by his arm. There are such grand events in the life of every Christian. It may be well to review them often. I have, in a former sermon, vowed before God to appropriate year by year some branches of some of the signal turns of his providence. Having made the vow, I hold it as obligatory. I would advise others to greater circumspection, lest they may bring a galling yoke on themselves, which God designed not to put on them.

TRUE grace is a growing principle. The Christian grows in DISCERNMENT: a child may be deceived by a serpent; but the man gets as far from being so; a child may taste poison; but the man does not suffer a speck of poison near him. He grows in HUMILITY: the blade shoots up boldly; but the young ear keeps erect with confidence; the full corn in the ear inclines itself toward the earth, not because it is feebler, but because it is stronger. He grows in STRENGTH: the new wine waxes and frets; but the old wine acquires a firmness.

The mercy-seat; yet they are drawing

NDERNESS of conscience is always to be distinguished from scrupulousness. The conscience not be kept too sensible and tender: but scrupulousness arises from bodily or mental infirmity, discovers itself in a multitude of ridiculous, and erstitious, and painful feelings.

THE head is dull, in discerning the value of God's expedients; and the heart cold, sluggish, and reluctant, in submitting to them: but the head is ely, in the invention of its own expedients; and the heart eager and sanguine, in the pursuit of them. No wonder, then, that God subjects both the head and the heart to a course of continual correction.

EVERY man will have his own criterion in forming his judgment of others. I depend very much on the effect of affliction. I consider how a man comes out of the furnace: gold will lie for a month in the furnace without losing a grain. And, while under trial, a child has a habit of turning to his father: he is not like a penitent, who has been whipped to this state: it is natural to him. It is dark, and the child has no whither to run, but to his father.

INFILTRATION is inseparable from the world. A man can no where rest his foot on it without sinking. A strong principle of assimilation combines the world and the heart together. There are, especially, certain occasions, when the current hurries a man away, and he has lost the religious government of himself. When the pilot finds, on making the port of Messina, that the ship will not obey the helm, he knows that she is got within the influence of that attraction, which will bury her in the whirl-

pool. We are to avoid the danger, rather than oppose it. This is a great doctrine of Scripture. An active force against the world is not so inculcated, as a retreating, declining spirit. *It is itself unspotted from the world.*

THERE are seasons when a Christian's distinguishing character is hidden from man. A Christian merchant on 'Change is not called to shew any preference in his mere exterior carriage from another merchant. He gives a reasonable answer if asked a question. He does not fanatically inter religion into every sentence he utters. He does not suppose his religion to be inconsistent with common interchange of civilities. He is affable and courteous. He can ask the news of the day and take up any public topic of conversation. He is, therefore, not different from other men. He is like another merchant in the mere external circumstance, which is least in God's regard;—in his taste!—his views!—his science!—his health!—his happiness! he is as different from those around him as light is from darkness. He waits for the coming of our Lord Jesus Christ who never passes perhaps through the thoughts of those he talks with, but to be neglected and despised!

THE Christian is called to be like Abraham in conduct; like Paul, in labors; and like John in spirit. Though, as a man of faith, he goes forth not knowing whither, and his principle is hid from the world, yet he will oblige the world to knowledge: "His views, it is true, we do not understand. His principles and general conduct are a mystery to us. But a more upright, noble, generous, disinterested, peaceable, and benevolent man, we know not where to find." The

n count him a madman; and false brethren
fy his character, and calumniate his mo-
t he will bear down evil, by repaying
nd will silence his enemies, by the abun-
f his labors. He may be shut out from the
ast into prison—banished into obscurity—
o observe him, no hand to help him—but
ugh for him, if his Savior will speak to
smile on him!



IA NS are too little aware what their religion
from them, with regard to their WISHES.
e wish things to be otherwise than they
ose sight of the great practical parts of the
odliness. We wish, and wish—when, if
done all that lies on us, we should fall
to the hands of God. Such wishing cuts
sinews of our privileges and consolations.
leaving me for a time; and you say you
could leave me better, or leave me with
istance: but, if it is right for you to go,
t for me to meet what lies on me, without
hat I had less to meet, or were better able
t.



write down twenty cases, wherein I wished
l done otherwise than he did; but which I
, had I had my own will, would have led
ive mischief. The life of a Christian is
paradoxes. He must lay hold on God:
follow hard after him: he must determine
st him go. And yet he must learn to let
ne. Quietness before God is one of the
icult of all Christian graces—to sit where
us; to be what he would have us to be, and
ig as he pleases. We are like a player
if he has given his bowl too little bias

he cries, "Flee;" if he has given it to he cries, "Rub," you see him lifting his bending his body, in conformity to the would impart to the bowl. Thus I have regard to my dispensations: I would urge restrain them: I would assimilate them to of my mind. But I have smarted for severe visitations. It may seem a harsh, a wise and gracious dispensation, toward when, the instant he stretches out his hand his affairs, God forces him to withdraw concerning what is morally good or evil, we ciently informed for our direction; but, what is naturally good or evil, we are itself. Restlessness and self-will are of our duty in these cases.

SCHOOLING THE HEART is the grand personal religion. To bring motives under examination, is a high state of religious with regard to the depravity of the heart daily in the disbelief of our own creed. Our thoughts and feelings, which are founded presumption that all around us are imperfect, corrupted, but that we are exempted. Our will and ambition and passion of public in the religious world, all arise from practical infidelity. And though its effects manifest in these men, because they are parties, and are set upon a pinnacle so that they are without the influence of their vortices; yet every man's own breast has an dogmatizing, excommunicating, and annihilating spirit working within.

Acting from the occasion, without reflection and inquiry, is the death of personal religion. It will not suffice merely to retire to the study closet. The mind is sometimes, in private, ardently pursuing its particular object.

acts from the occasion, nothing is further from an recollectedness. I have, for weeks together, in pursuit of some scheme, acted so entirely from occasion, that, when I have at length called myself to account, I have seemed like one awakened from a dream. "Am I the man who could think speak so and so? Am I the man, who could have such a disposition, or discover such conduct?" : fascination and enchantment of the occasion vanished; and I stand like David in similar circumstances before Nathan. Such cases in experience are, in truth, a moral intoxication; and the man is only then sober, when he begins to school his heart.

THE servant of God has not only natural sensibility, by which he feels, in common with others, the sorrows of life; but he has moral sensibility, which are peculiar to his character. When David was driven from his kingdom, he not only depressed as an exile and wanderer; but he could recollect his own sin as punished in the affliction. Eli had not only to suffer the pangs of a father in the loss of his sons; but he would recollect the bitterness of spirit, his own mismanagement, in bringing up these sons. St. Paul had not only to endure the thorn in the flesh; but he would feel the weight he carried about him propensities to self-exaltation, which rendered that thorn necessary and salutary.

DANGEROUS PREDICAMENTS are the brink of precipitations. A man often gives evidence to others that he is giddy, though he is not aware of it personally himself. Whoever has been in danger himself can guess very shrewdly concerning the dangerous predicaments of such a man.

A haughty spirit is a symptom of ex-
—A haughty spirit goeth before a fall
Presumptuous carelessness indica-
 "Who fears?"—This is to be feared
 no cause of fear. Such was Peter's
all men forsake thee, yet will not I.

Venturing on the borders of danger
 to this. A man goes on pretty well
 within the atmosphere of danger; b
 phere of danger infatuates him. T
 within the influence of the vortex, an
 the helm. David was sitting in this
 the house-top, and was ensnared and

An accession of wealth is a dang-
 ment for a man. At first he is stun
 cession be sudden: he is very hun
 grateful. Then he begins to speak
 people think him more sensible, and
 himself so.

A man is in imminent danger whe
circumstances, he is disposed to equiva-
 liam did with Pharaoh, and Isaac wi

Stupidity of conscience under cha
 advancement to power, when a
 relish such power—popularity—self
 disposition to gad about, like Dinah
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A CHANGE OF CIRCUMSTANCES in
 of life is a critical period. No man
 passed through such a change, can f
 quate notion of its effects upon the
 money comes into the pocket of a
 small sums, it goes out as it came
 follows it in the same way; and
 freedom and indifference, it is applic
uses; but when he begins to receiv
that may yield him an interest, and

A haughty spirit is a symptom of extreme danger—A haughty spirit goeth before a fall.

Presumptuous carelessness indicates danger. "Who fears?"—This is to be feared, that you have no cause of fear. Such was Peter's state: *All men forsake thee, yet will not I.*

Venturing on the borders of danger is much to this. A man goes on pretty well till he gets within the atmosphere of danger; but the atmosphere of danger infatuates him. The ship is within the influence of the vortex, and will not turn the helm. David was sitting in this atmosphere on the house-top, and was ensnared and fell.

An accession of wealth is a dangerous preparation for a man. At first he is stunned, if the accession be sudden: he is very humble and grateful. Then he begins to speak a little louder; people think him more sensible, and soon he thinks himself so.

A man is in imminent danger when, *in such circumstances, he is disposed to equivocate*, as Abraham did with Pharaoh, and Isaac with Abimelech.

Stupidity of conscience under chastisement, advancement to power, when a man begins to relish such power—popularity—self-indulgent disposition to gad about, like Dinah—all these symptoms of spiritual danger.



A CHANGE OF CIRCUMSTANCES in our condition of life is a critical period. No man who has passed through such a change, can form any adequate notion of its effects upon the mind. When money comes into the pocket of a poor man, or small sums, it goes out as it came in, and it follows it in the same way; and with a certain freedom and indifference, it is applied to its various uses; but when he begins to receive more, that may yield him an interest, and when

es to be added to his principal, and the augmentation to creep over him, it is a new world to him. In a rise of circumstance, the man becomes, in his own opinion, an, a greater man; and pride of station is in his way. Nor is the contrary change rare. Poverty has its trials. That is a lesson in the Pilgrim's Progress, that Christian is going down the Hill into the Valley of Humiliation.

head, a simple heart, and a spirit dependent on Christ, will suffice to conduct us in every circumstance.

I look through my past life without tremor; variation in my circumstances has been with dangers and difficulties, little of which now at the time compared with what retrospect since shewn me, but which in the review make me shudder, and ought to fill me with awe. He, who views this subject aright, will utter particular prayers against sudden attacks.

God have the Christian thoroughly humbled and dependent. Strong minds think perhaps somewhat they can effect great things in experience, keeping themselves girt up, by the recurrence of habit, by vigorous exertion. This is their noble duty. But God often strips them, and would grow confident. He lays them bare and makes them feel poor, dark, impotent. He says, "Strive with all your vigor, but yet, that worketh all in all."

is no calling or profession, however ensnaring, respects to a Christian mind, provided it is itself simply unlawful, wherein God has

not frequently raised up faithful witnesses have stood forth for examples to others, situations, of the practicability of uniting greatness in the Christian Life with the discharge of the duties of their profession, however difficult.

FEAR has the most steady effect on the constitutional temperament of some Christians, to them in their course. A strong sense of DUTY on the minds of others, and is the prevailing principle of conduct, without any direct reference to consequences. On minds of a stubborn, refractory and self-willed temper, fear and duty have a very little effect: they brave fear, and a mere sense of duty is a cold and lifeless principle; but GRACE, under a strong and subduing sense of sin, melts them into obedience.

THERE is a large class, who would confound duty and grace. These are chiefly women. They are some, nursing themselves over a fire, and race up the natural effects of solitude and idleness and exercise into spiritual desertion. They have more pride in this than they are aware of. They are unwilling to allow so simple and natural a course of their feelings; and wish to find something more sublime.

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THERE are so many things to lower a man's estimate of himself—he is such a dependent creature—he must such court to his stomach, his food, his exercise—that, in truth, a hero is an impossibility. Man seems formed to be a hero in suffering, a hero in action. Men err in nothing so much as in the estimate which they make of his strength. The hero of the world is the man of peace—the man that makes the road

chaise-and-four—the man that raises a dust
 it him—the man that manages or devastates em-
 s! But what is the real labor of this man—
 pared with that of a silent sufferer? He lives
 his projects. He encounters, perhaps, rough
 is—incommodious inns—bad food—storms and
 is—weary days and sleepless nights;—but what
 these!—his project—his point—the thing that
 laid hold on his heart—glory—a name—conse-
 nce—pleasure—wealth—these render the man
 ous to the pains and efforts of the body! I have
 in both states, and therefore understand them;
 I know that men form this false estimate. Be-
 s—there is something in bustle, and stir, and
 vity, that supports itself. At one period, I
 iced and read five times on a Sunday, and rode
 een miles. But what did it cost me? Nothing!
 most men would have looked on while I was
 ling from village to village, with all the dogs
 ging at my heels, and would have called me a
 x whereas, if they were to look at me now,
 r would call me an idle, lounging fellow. “He
 ces a Sermon on the Saturday—he gets into his
 ly—he walks from end to end—he scribbles on
 rap of paper—he throws it away and scribbles
 nother—he takes snuff—he sits down—scribbles
 in—walks about.—” The man cannot see that
 e is an exhaustion of the spirit, which, at night,
 leave me worn to the extremity of endurance.
 cannot see the numberless efforts of mind,
 ch are crossed and stifled, and recoil on the
 its; like the fruitless efforts of a traveller to get
 footing among the ashes on the steep sides of
 unt Etna.*

JAH appears to have been a man of what we
 a GREAT SPIRIT: yet we never find him tis-

* See the Adventurer, No. cxxvii. J. P.

Remains of Mr. Cecil.

against the humiliating methods, which God w
netimes pleased to take with him; whether he
depend for his daily food on the ravens, or is
nourished by the slender pittance of a perish
idow. Pride would choose for us such means of pr
ision, as have some appearance of our own agen
n them; and stout-heartedness would lead us to i
use things, if we cannot have them in our own w

THE blessed man is he, who is under education
God's school; where he endures chastisement, a
by chastisement is instructed. The foolish creat
is bewitched, sometimes with the enchantmen
and sorceries of life. He begins to lose the liv
sense of that something, which is superior to t
glory of the world. His grovelling soul begins
say, "Is not this fine? Is not that charming?
not that noble house worth a wish? Is not th
equipage worth a sigh?" He must go to the W
of God to know what a thing is worth. He mus
taught there to call things by their proper nar
If he have lost this habit, when his heart puts
questions he will answer them like a fool; as I
done a thousand times. He will forget that
puts his children into possession of these thing
mere stewards; and that the possession of the
creases their responsibility. He will sit down
plan and scheme to obtain possession of t
which he forgets are to be burnt and dest
But God dashes the fond scheme in pieces. I
appoints the project. And, with the chasti
he sends instruction: for he knows that t
creature, if left to himself, would begin,
spider whose web has been swept away, t
again. And then the man sees that Job is t
not, when God gives him sons and daught
flocks, and herds, and power, and liv
when God takes all these away—not
schemes of his carnal heart are indulge
they are crossed and disappointed.

STUBBORN and rebellious mind in a Christian, must be kept low by dark and trying dispensations. The language of God, in his providence, to such an one, is generally of this kind: "I will not wholly forsake myself. I will be seen by thee. But thou shalt never meet me, except in a dark night and in storm." Ministers of such a natural spirit are then fitted for eminent usefulness by these means.

THE Christian, in his sufferings, is often tempted to think himself forgotten. But his afflictions are the clearest proofs, that he is an object both of Satan's enmity, and of God's fatherly discipline. Satan would not have man suffer a single trouble all his life long, if he might have his way. He would give him the thing his heart is set upon. He would work in with his ambition. He would pamper his wit and his pride. But God has better things in reserve for his children: and they must be brought to desire them and seek them; and this will be through the wreck and sacrifice of all that the heart holds dear. The Christian prays for fuller manifestations of Christ's power and glory and love to him; but he is often not aware, that this is, in truth, praying to be brought into the furnace; for the furnace only it is, that Christ can walk with his friends, and display, in their preservation and deliverance, his own almighty power. Yet when brought thither, it is one of the worst parts of the trial, that the Christian often thinks himself, for a time at least, abandoned. Job thought so. But while he looked on himself as an outcast, the Infinite Spirit and the Wicked Spirit were holding a dialogue on his case! He was more an object of notice and interest, than the largest armies that were ever assembled, and the mightiest revolutions that ever shook the world, considered merely in their temporal interests and consequences. Let the Christian be deeply concerned, in all his trials, to honour his Master before such observers!

duced into foolish inquiries that it is utterable to advance one inch by them. He back to rest in God's appointment. He back to sit patiently, meekly, and with the feet of a teacher.

DUTIES are ours: events are God's. moves an infinite burden from the shou miserable, tempted, dying creature. O sideration only, can he securely lay down and close his eyes.

THE Christian often thinks, and sch talks, like a practical Atheist. His eye versant with second causes, that the gr is little regarded. And yet those senti that conduct of others, by which his affluenced, are not formed by chance and : They are attracted toward the system fairs or repelled from them, by the high We talk of attraction in the universe; is no such thing, as we are accustomed it. The natural and moral worlds are gether in their respective operations, by sant administration. It is the mighty controlling hand, which keeps every station. Were this control suspended, the ing adequate to the preservation of harmony affection between my mind and that of friend, for a single hour.

LORD Chesterfield tells his son, that w entered into the world and heard the conjectures about public affairs, he was surprised that they were so much mistaken in their folly; because he was in the secret, what was passing in the cabinet. We make treaties. We make war.

peace. We have public hopes and fears. We distrust one minister, and we repose on another. We select one general or admiral, because he has lost the national confidence, and we send out another with a full tide of hopes and expectations. We find something in men and measures, as the sufficient cause of all sufferings or anticipations.—But a religious man enters the cabinet. He sees, in all public fears and difficulties, the pressure of God's hand. So long as this pressure continues, he knows that we may move heaven and earth in vain; everything is bound up in icy fetters. But, when God removes his hand, the waters flow; measures avail, and hopes are accomplished.

We are too apt to forget our actual dependance on providence, for the circumstances of every instant. The most trivial events may determine our state in the world. Turning up one street instead of another, may bring us into company with a person whom we should not otherwise have met; and this may lead to a train of other events, which may determine the happiness or misery of our lives.

RIGHT may break in upon a man after he has taken a particular step; but he will not condemn himself for the step taken in a less degree of light: he may hereafter see still better than he now does, and have reason to alter his opinion again. It is enough to satisfy us of our duty, if we are conscious that at the time we take a step, we have an adequate motive. If we are conscious of a wrong move, or of a rash proceeding, for such steps we must expect to suffer.

Trouble or difficulty befalling us after any particular step, is not, of itself, an argument that the step was wrong. A storm overtook the disciples

in the ship; but this was no proof that they done wrong to go on board. Esau met Jacob occasioned him great fear and anxiety, who left Laban; but this did not prove him to done wrong in the step which he had taken. culties are no ground of presumption again when we did not run into them in following our will: yet the Israelites were with difficulty vinced that they were in the path of duty, they found themselves shut in by the Red Christians, and especially ministers, must e troubles: it is in this way that God leads the conducts them "*per ardua ad astra*." They be in imminent danger if the multitude at all cried *Hosanna!*

We must remember that we are short-si creatures. We are like an unskilful chess-p who takes the next piece, while a skilful one further. He, who *sees the end from the begin* will often appoint us a most inexplicable v walk in. Joseph was put into the pit and the geon: but this was the way which led to the t

We often want to know too much and too We want the light of to-morrow, but it wi come till to-morrow. And then a slight turn haps, will throw such light on our path, th shall be astonished we saw not our way before can wait," says Lavater. This is a high a ment. We must labor, therefore, to be q that path, from which we cannot recede w danger and evil.



THERE is not a nobler sight in the world, th aged and experienced Christian, who, having sited in the sieve of temptation, stands forth confinner of the assaulted—testifying, from own trials, the reality of religion; and meeti *his warnings* and directions and consolation *cases of all who may be tempted to doubt it.*

Christian expects his reward, not as due to ; but as connected, in a constitution of grace, those acts which grace enables him to perform. The pilgrim, who has been led to the gate, will not knock there as worthy of being opened; but the gate shall open to him, because he has brought thither. He, who sows, even with the precious seed of faith, hope, and love, doubtless come again with joy, and bring his harvest with him; because it is in the very nature of the seed, to yield, under the kindly influence of the sun and soil, to it, a joyful harvest.

SUBJECTS CONNECTED WITH THE CHRISTIAN MINISTRY.

Minister's Qualifying Himself for his Office.

IN a young minister sets out, he should sit down and ask himself HOW HE MAY BEST QUALIFY HIMSELF FOR HIS OFFICE.

How does a physician qualify himself? It is not by that he offers to feel the pulse. He must study, and inquire, and observe, and make experiments, and correct himself again and again. He must lay in a stock of medical knowledge before he is to feel the pulse.

The minister is a physician of a far higher order. He has as vast a field before him. He has to study the infinite variety of constitutions. He is to furnish himself with the knowledge of the whole, system of remedies. He is to be a man of skill and judgment. If one thing fail, he must know how to try another. Many intricate and perplexed cases will come before him: it will be disgraceful

to him not to be prepared for such. His pati will put many questions to him: it will be disgraful to him not to be prepared to answer them. is a merchant embarking in extensive concerns, little ready money in the pocket will not answer demands that will be made upon him. Some o seem to think it will. But they are grossly deced. There must be a well furnished account at banker's.

But it is not all gold that glitters. A young rister must learn to separate and select his mat als. A man who talks to himself will find what suits the heart of man: some things respo they ring again. Nothing of this nature is lost mankind: it is worth its weight in gold, for the vice of a minister. He must remark, too, wha is that puzzles and distracts the mind: all this i be avoided: it may wear the garb of deep resear and great acumen, and extensive learning; bu is nothing to the mass of mankind.

One of the most important considerations making a sermon, is to disembarass it as much possible. The sermons of the last century w like their large, unweildy chairs. Men have n a far more true idea of a chair. They conside as a piece of furniture to sit upon, and they away from it every thing that embarrasses and cumbers it. It requires as much reflection & wisdom to know what is not to be put into a s mon, as what is.

A young minister should likewise look ro him, that he may see what has succeeded and w has not. Truth is to be his companion, but he to clothe her so as to gain her access. Truth m never bow to fashion or prejudice; but her g may be varied. No man was ever eminently s cessful in his ministry, who did not make Truth friend. Such a man might not see her, indeed, all her beauty and proportions; but, certainly,

I loved her. A young minister should remember that she does not wear the dress of a party. Whether she is, she is one and the same, however many men may array her. He, who is ignorant of prominent and distinguishing features, is a musician who plays half score; it grates on a well-formed ear; as fatal error finds no corresponding vibration in the renewed heart. Truth in immediate acquaintance with such a lady is a certain fitness and suitableness to its own feelings. She is something different from the figure which a churchman draws of her. A Frenchman misses her perfect figure. A Frenchman tortures her features in one way, and an Englishman in another. Every one makes his own color too essential to her.

Knowledge, then, and truth, are to be the concern of a young minister. But where shall he learn? Let him learn from a fool, if a fool can learn in any thing. Let him be every where, says a learner. He should imitate Gainsborough.

Gainsborough transfused nature into his pictures, beyond almost any of his contemporaries, because Gainsborough was every where the

Every remarkable feature or position of—every fine stroke of nature—was copied in his pocket-book on the spot; and, in his next picture, appeared with a life and vivacity and naturalness which no strength of memory or imagination could have supplied.

There is a certain wise way, too, in which he has accustomed himself to look down on the pursuits of all other men. No man of eminence in his profession is destitute of such a partial feeling for his own profession; though his judgment may remonstrate with him thereon, as an unfounded partiality. A minister, however, is REQUIRED so to view the pursuits of all. HE alone is the man, whose office is to be impartial. HE alone is the man whose office

and profession, in all their parts dignity and importance by their d eternity. For eternity he scheme labors.

He should become a philosopher make experiments on himself and to find out what will produce fisherman; and the fisherman in his employment. If some fish will he must fish by day; if others by moon-light, he must fish for the night. He has an engine to work, and it is his assiduous endeavor to work his engine to the extent of its powers: and, to find the first step toward success a man may play admirably on the organ and know that there is no difference between an organ and a harpsichord, but that he has mistaken its powers. Combination of the excellence of the organ; and then he displays its powers, who studies to stop in all their infinite variety of composition, rather than the rapid fingers only.

But all the minister's efforts are worse than vanity, if he have no religion must come down from heaven to savor and relish and feeling of it. And, among all the other means of self for his office, the Bible must be in place, and the last also must be of God and prayer.

*On the Assistance which a Minister
expect in the Discharge of his
DUTY MEN have carried their views
to extremes. Enthusiasts have said*

at studying and writing sermons, have injured the church. The accurate men have said, "God hear one of these enthusiasts hold forth!" But both classes may be rendered useful. Let each correct its evils, yet do its work in its own way.

Some men set up exorbitant notions about accuracy. But exquisite accuracy is totally lost on unkind. The greater part of those who hear, cannot be brought to see the points of the accurate man. The Scriptures are not written in this manner. I should advise a young minister to break through all such cobwebs, as these unphilosophical men would spin round him. An humble and modest man is silenced, if he sees one of these critics before him. He should say, "I am God's servant, by my own master I stand or fall. I will labor according to the utmost ability which God giveth, and leave all consequences to him."

We are especially taught in the New Testament, to glorify the Spirit of God: and, in his gracious operations in our ministry, we are nearer the apostolic times than we often think ourselves.

But this assistance is to be expected by us, as workers in the vineyard; not as rhapsodists. Idle men may be pointed out, who have abused the doctrine of divine assistance; but what has not been abused? We must expect a special blessing to accompany the truth: not to supersede labor, but rest on and accompany labor.

A minister is to be *in season, and out of season*; and, therefore, every where a minister. He will not employ himself in writing secular histories: he will not busy himself in prosecuting mathematical inquiries. He will labor directly in his high calling; and indirectly, in a vast variety of ways, as he may be enabled: and God may bless that word in season, which may have been long heard in public view.

A minister should satisfy himself in ~~sa~~ matters not what men think of my talents doing what I can"—for there is great ~~er~~ ment in that commendation of our Lord's, *done what she could.* It would betray state of mind to say, "If I had discharged in such and such a way, I should have suc This is a carnal spirit. If God bless tl manner in which you spoke, that will do not, no manner of speaking could have do

There is such a thing in the religious w cold, carnal wisdom: every thing must weighed in the scales: every thing must b measured by the rule. I question if tl worse, in its consequences, than the en which it opposes. Both are evil, and to ned. But I scarcely ever knew a preacher of this class who did much good.

We are to go forth, expecting *the exc.* *God's power* to accompany us, since we *earthen vessels:* and if, in the apostolic i gence was necessary, how much more re it now!

But, to the exercise of this diligence ciency in all things is promised. What do ister require? In all these respects the p applicable to him. He needs, for instance and patience: he may, therefore, expect Holy Spirit will enable him for the exercis graces.

A minister may expect more superint more elevation, than a hearer. It can sca questioned that he ought to pray for this: has a ground in Scripture thus to pray.

I have been cured of expecting the Hol influence without due preparation on our *observing* how men preach who take up th *I have heard* such men talk nonsense by

we must combine Luther with St. Paul—"Bene se est bene studuisse" must be united with St. Paul's *Meditate upon these things: give thyself wholly to them, that thy profiting may appear to all*.

One errs who says, "I will preach a reputable sermon;" and another errs who says, "I will leave to the assistance of the Holy Spirit," while he neglected a diligent preparation.

On Preaching Christ.

We preach Christ Crucified.—1 Cor. i, 25.

CHRIST is God's great ordinance. Nothing ever has been done, or will be done to purpose, but so as he is held forth with simplicity. All the world must centre in Him. I feel this in my own experience, and therefore I govern my ministry by it: then this is to be done *according to the simplicity of faith*—not ignorantly, absurdly, and lightly. I doubt not, indeed, but that excess on this is less pernicious than excess on the other; because God will bless His own especial ordinance, though partially understood and partially exhibited.

THERE are many weighty reasons for rendering Christ prominent in our ministry:—

Christ cheers the prospect. Every thing connected with Him has light and gladness thrown upon it. I look out of my window:—the scene is gloomy—dark—frigid—forbidding: I shudder—my heart is chilled. But, let the Sun break forth from behind the cloud—I can feel—I can act—I can

18.
God descending and dwelling with man, is a prospect so infinitely grand, that it must absorb all

other. "You are his attendants! Well! There he is!—the KING!"

3. *Out of Christ God is not intelligible.* Such men as Clarke and sublime nonsense. A sick woman said I have no notion of God. I can forgive Him. You talk to me about Him, but a single idea that seems to contain 'But you know how to conceive of a man! God comes down to you in kindness and condescension.'—'Ah! give me something to lay hold on. Then I understand God in his Son.' But *intelligible* out of Christ, much less though I ought to feel Him so. He fills me with horror and aversion to me, corrupt fear—I tremble—I resist—I hate—I

4. *A preacher may pursue his topic, led by it to Christ.* A man who to investigate topics is in danger. He chooses a topic and pursues it. He takes up a topic and pursues it. At length Jesus Christ is the topic, and then he pursues that. If he feels and thinks as to bend all subjects gracefully to Christ, he must seek to select such as are more evangelical.

5. *God puts peculiar honor on the Christ crucified.* A philosopher may convert his hearers, but the preaching of Christ converts them. John the Baptist will make them tremble; but, if the least in the kingdom is greater than he, let him exhibit the nature of his superiority—Jesus Christ preach Christ ignorantly—blundering, yet God will give it efficacy, because it is ordained to magnify his own ordinance.

6. *God seems, in the doctrine of the cross, to sign the destruction of man's pride.* **murderer and the adulterer sometime**

ne grace of the Gospel, because the murderer and adulterer are more easily convinced and reformed; but the man of virtue is seldom reached, the man of virtue disdains to descend. *For me, saved a dying malefactor!—God I see, condemned a proud Pharisee!*

Minister should therefore inquire, "WHAT IS THE WISEST WAY OF PREACHING TO MEN?" Some seem to think that in the use of a wise way, there lurks always a wrong disposition. There ARE men, doubtless, who will sacrifice to Self, even *Christ Jesus*; but they of all men, are farthest from it. There is a secret in doing it, which an honest man can discover. The knave is never wise enough.

Do not to judge one another in these things, but let it be to us, to know what WE have to do. There are different ways of doing the same thing, and all with success and acceptance. We see the apostles themselves. They not only preached Christ in different ways; but, what is more, they could not do this like one another. They declare this fact themselves; and acknowledge the grace of God in their respective gifts, *as the blessed brother Paul writes, says St. Peter, and refers to the wisdom given unto him.* But the Peters, in our days, who would say—*too learned.* Away with these things, *too hard to be understood.* He should be simple. I dislike all this reasoning." And the Pauls, who would say, "Peter is rash and impetuous. He should put a curb on his impetuosity." And there are Johns, who would say, *They should both discharge their office in my winning manner. No good will come of this brawling and noise.*" Nothing of this sort! Each

Remains of Mr. Cecil.

*er gift of God; one after this manner
after that: and each seems only
copy faithfully till his Master com-
ethren to stand or fall to their own*

dependence is often placed on a **PERSONAL CONTRIVANCE**. An ingenious man he can so manage to preach Christ, that hearers will say—"Here is nothing new." This has nothing to do with that special venture to say, if this is the sentiment delivered by his ministry, that he has not delivered the message. The people do not know if he has, or he has kept back part of God's word, as fallen on a carnal contrivance, and he does no good to souls. The **MESSAGE** must be delivered; and it must be delivered even coarsely, than we may lay it down as a principle—the Gospel be a **MEDICINE**, and a **SURGERY** as it is—it must be got down such as will not attempt to sophisticate and adulterate, and give it of its efficacy; and will often offend a man who makes the attempt, to his confusion. The Jesuits tried to render the Gospel palatable to the Chinese by adulteration, and the Jesuits were driven with absolute ruin from the empire.

to deal with men of learning, let us go so far as to demonstrate that it bears witness to the truth. But accommodation is often spring from humility. We must attend to the capacity of men, and make the Gospel intelligible to them.

in our manner of preaching Christ, we must keep our minds not to regard the little things, but will judge us by the standard of his word, or or preacher. We must be careful that the men of God have been and ever

be the butt and scorn of the world, of thinking we can escape its snares and its censures. It is a foolish project—**TO AVOID GIVING OFFENCE**; but it is our duty, to avoid giving **UNNECESSARY** offence. It is necessary offence, if it is given by truth; but it is unnecessary, if our own occasion it.

I have often thought that St. Paul was raised up chiefly to be an example to others, in laboring to discover the wisest way of exhibiting the Gospel; only that he was to be a great pattern in other respects, but designedly raised up for this very thing.

Does he labor to make the truth **REASONABLY PLAIN**! How does he strain every nerve and reach every corner of the heart, to make it **REASONABLY PALATABLE**! We need not be mistaken in his particular meaning when he says, *I have said all things to all men, if by any means I might save some.* His history is a comment on the occasion.

The knowledge of Jesus Christ is a wonderful mystery. Some men think they preach Christ gloriously, because they name him every two minutes in their sermons. But that is not preaching Christ. They do not understand, and enter into, and open his various offices and characters—the glories of his person and work—his relation to us, and ours to Him, to God the Father and God the Spirit through Christ—this is the knowledge of Christ. The disciples of the present day are stunted dwarfs in this knowledge, compared with the great men of the apostolic age. To know Jesus Christ for ourselves, is to make him a **CONSOLATION**,—**DELIGHT**,—**STRENGTH**,—**RIGHTEOUSNESS**,—**COMPANION**,—**an END**.

This is the aspect in which religion should be presented to mankind: it is suited, above all others, to produce effect; and effect is our object. *W.*

must take human nature as we find it. We must take human nature as we find human nature in great say—"THIS OR THAT is the aspect to have most effect: we must illustrate; we must enlist the reason; we must appeal to the conscience." We may do all this, but comparative want of success in beating the sons of glory, may demonstrate there is some more effective way. Common sense and philosophy call on us to do this, BECAUSE it is the most effective.

Our system of preaching must be such that they must find it POSSIBLE to live in the world, and yet serve God: and not be harassed with its concerns. It must cheer truths concerning Christ and pity, which will operate like a balm in dispelling the cares of life, and all the anxious perturbations of conscience. It must reward privileges and enforce duties in their places and proportions.

Let there be no extremes: yet let there be this conviction:—Men, who lean toward the extreme of evangelical PRIVILEGE, do much more to the conversion of the world than they do, who lean toward the extreme of REQUIREMENT. And my own experience confirms my observation. I feel myself shivering with chills, loads, or usages of the world, and I see it to be very much the same with other men. But, let me hear, *Thou hast played the harlot with many lovers: turn again to me, saith the Lord-subdued.*

Minister's Familiar Intercourse with his Hearers.

passes, on these occasions, too often ~~as~~ his world. We become one among our

They come to church on Sunday; and in the week comes round again, and its with it. Now if a minister were what I be, the people would feel it. They would not to introduce this dawdling, silly, diurnal

When we countenance this, it looks as "On the Sunday I am ready to do MY and, in the week, you may do YOURS." ~~It~~ ers the tone of what I say on the Sabbath. a sad comment on my preaching.

traced, I think, some of the evil that lies at of this. We are more concerned to be gentlemen, than to be felt as ministers. being desirous to be thought a man who has good company, strikes at the root of that work—the bringing of God into his own It is hard and rough work to bring God own world. To talk of a Creator, and Father, and Redeemer, is an outrage on the ears of most companies.

is important truth in what Mr. Wesley says of his preachers when rightly understood, it may have been ridiculed:—"You have to do with being gentlemen, than dancing with ' The character of a minister is far better of a mere gentlemen. It takes a higher resolve will, indeed, study to be a real gentleman will be the farthest possible from a rude man will not disdain to learn nor to practise the civilities of society: but he will sustain a still purer character.

is a snare to a minister when in company, to sit out to converse largely on the state of the world and on the news of the day. He shows

know the world, and what is doing in the world, and should give things of this nature their place and proportion; but if he can be drawn to give twenty opinions on this or that subject of politics or literature, he is lowered in his tone. A man of sense feels something violent in the transition from such conversation to the Bible and prayer.

Dinner visits can seldom be rendered really profitable to the mind. The company are so much occupied, that little good is to be done. A minister should shew his sense of the value of time: a sad thing when those around him begin to yawn. He must be a man of business. It is not sufficient to consider how great the sin of idleness is. A minister should talk in the pulpit of the value of time, but waste too little on what we say.

Let a minister who declines associating with his hearers, satisfy himself that he has a reason for doing so. If reproached for not visiting them so much as they wish, let him have a just son to assign. A man who is at work for his family may have as much love for them as the wife, though she is always with them.

I fell into a mistake, when a young man in telling me that I could talk with men of the world on my own ground, and could thus win them over to me. I was fond of painting, and so talked with them on that subject. This pleased them: but I did not consider that I gave a consequence to their pursuit which does not belong to them; whereas I ought to have endeavored to raise them above these, they might engage in higher. I did not see that I wasted the time; but I now see it to have been a great error. A wealthy man builds a fine house, opens to himself fine prospects: he wants you to see them, for he is sick of them himself. I thus draw you into their schemes. A man has *ten thousand pounds*; you congratulate him on

d that without any intimation of his danger or his responsibility. Now you may tell him in the pulpit at riches are nothing worth; but you will tell him in vain, while you tell him out of it that they c.

Lord Chesterfield says a man's character is degraded when HE IS TO BE HAD. A minister ought never TO BE HAD.

n a Minister's encouraging Animadversion on himself.

It is a serious inquiry for a minister, HOW FAR HE SHOULD ENCOURAGE ANIMADVERSION ON HIMSELF IN HIS HEARERS. He will encounter any ignorant and many censorious remarks, but he may gain much on the whole.

He should lay down to himself a few principles. It is *better that a minister smart than mistake.*

It is better that a traveller meet a surly, impertinent fellow to direct him his way, than lose his way.

A minister is so important in his office, that, whatever others think of it, he should regard this and is only as the transaction for eternity. But a man may be laboring in the fire: he may be turning the world upside down, and yet be wrong. You say he must read his Bible. True! but he must use ALL means.

He must build his usefulness on this principle—if by ANY means. If the wheel hitches, let him, by ANY means, discover where it hitches.

His principle is to be worked continually in his mind. He must labor to keep it up to a fine, keen edge. Let him never believe that his view of himself is sufficient. A merchant sailing in quest of gain, is so intent on his object, that he will take a hint from any man. If we had all the meaning that we pretend in our pursuits, we should all act like him.

A minister must lay it down also a that *he will never sufficiently under- pride and self-love; and that confide- sense, which cleaves closely to ev-* must consider this as the general i is blind and obstinate—poor and silly creature through ignorance of will not only not hear a vulgar hea madverts on him; but he will scarc superior man among his hearers. such a one, because it would be inde tend. But he finds some excuse for own bosom. He reverences what is s if at all. He strokes and flatters makes up the affair very well in his o

A minister should consider *how easily a weak man can read a wise wise man can read himself;* and tha son—no man can see and hear himse much formed in his own habits—his —his closet notions—to detect hims stands by and sees a game played, h tages over the players. Besides, p systematically—learnedly—scientific ple hearer has an appeal to nature He can often feel that his minister is he is not able to set him right. D doubt, thought he had preached wel came him; before the lord mayor; b self reproved and instructed, when pulled him by the sleeve, and told hi derstood nothing of his sermon: thea peal in this poor man's breast to n could not make any thing of the Doct When Apelles took his stand behind h was a wise man; and he was a wise m *lie altered the shoe on the hint of th cobbler, in his place,* was to be heard

minister should consider, too, that *few will to speak to a public man*. It is a rare hear a man say—"Upon my word that your general manner, is defective or im-"
 "If a wise man says this, he shews a re-
 which the united stock of five hundred flat-
 will not equal. I would set down half the
 s of ministers to their not listening to ani-
 sion. I have heard it said—for the men,
 uld animadvert on us, talk among them-
 f we refuse to let them talk to us—I have
 t said, "Why don't you talk to him?"—
 lon't you talk to him! because he will not

him consider, moreover, that *this aversion to proof is not wise*. This is a symptom of the

Why should he want this hushing-up of
 rder? This is a mark of a little mind. A
 an can afford to lose: a little insignificant
 afraid of being snuffed out.

minister mistakes who should refuse to read
 anonymous letters. He may, perhaps, see
 in them the first time; but, let him read
 again and again. The writer raises his su-
 ture, probably, on a slight basis; yet there
 rally some sort of occasion. If he points
 a small error, yet THAT is worth detecting.
 present habits of men, it is so difficult to
 to tell the naked truth, that a minister
 shew a disposition to be corrected: he should
 nself to be sensible of the want of it. He
 encourage idle people: that could be pro-
 of no possible good.

are some of the reasons for a minister's
 gement in a judicious manner, of animad-
 on himself in his hearers.

times, however, a man will come who ap-
 be an impertinent man, independently of
 has to remark—a man who is evidently
 to be troublesome. Such a man came to

Remains of Mr. Cecil.

me, with—"Sir, you said such a thing to lean to the doctrine of universal Pray, Sir, may I speak a little with you on this subject?" The manner of the man at once showed his character. He seemed to bring with him a kind of sentiment—"I'll go and set that I'll call that man to account." It was a democratic insolence of mind. Instead of turning him as he expected, I treated him as a man:—"Sir, do you come to preaching a sermon on this occasion of preaching a sermon to me, or to instruct me, or to exercise the greatest men, we want a plainness of mind: we want a deep humility—a plainness—a spirit of dependence—of which you to me to have but little."

On the other hand, a man may come, quite ignorant as the other, yet a simple character, who may have distressed him. Though he cannot, perhaps, be made to understand what he inquires about, yet a minister should say to himself, "Have I wronged him? He is wounded, and he comes for help."

A minister should remember that he is no more than a friend's chair, and his friend sits in it. He should sit with frankness. They may want perhaps a little decorum; but he should receive them in the most friendly and good-humoured way in the world. A thing strikes this man and that man; but it may depend on it, that it has some foundation.

But there are persons, whom a minister should more than encourage to animadvert on him. He should employ them. He should explain himself to them. He does not merely want an account of his sermon, but he employs them on business. To such sensible persons, he will say—"What serious judgment do you form of my preaching? Do tell me what sort of man I am."

A minister has to treat with another sort of hearers—uncandid men, and yet men of capacity: a sort of men, who are not now pleased, and then are pleased. They spy a blot every where. He is likely to make a mistake with regard to such men: "What signifies the opinion of that man? That man can never be pleased." True! that man cannot be pleased, but it does not follow that he tells no truth. In treating with such a man he should say—His edge may be too keen, for candor and sound judgment; yet if it lays open to me what I could not otherwise see, let me improve by its keenness. What hurt can he do to me? He may offend or irritate others, by talking thus to them; but let me learn what is to be learnt from him." When a man lifts a minister from his standing, where he settles down too easily and firmly. If I know a man to be of this class, I will distinguish: "This is the man; but that is myself." If I would write a book to stand the fire, let me find out the severest censor. My friend is but half the man: there is a dissimulateness of sentiment between us: we have fallen in together, till we scarcely know how we differ from each other. Let the man come who says—"Here I can discover you to yourself; and there!" The best hints are obtained from snarling people. Medicaments make the patient smart, but they heal.

Yet a minister must not take this in the gross. It is not to invite rude men round his door. If he suffers his hearers to treat him irreverently—if he allows them to dispute with him on every occasion he will bring ruin on the Church. *The priest's s must keep knowledge.* If a parent allow his children to question every thing, so that nothing is to be settled without a hundred proofs they will soon despise their teacher, for they will think themselves able to teach him. The minister must have a decided superiority and authority, or he will

want one of the principal qualities of his. This is not inconsistent with receiving him; he may mistake in some things; but he should consider the complexion of his congregation in deciding far they are to be heard on his mistakes. The people are heady, forward, confident in this sense, they are never to be encouraged. I have gone too far.

On the Limits which a Minister should find in the indulgence of his curiosity, with regard to public Exhibitions.

AN extreme is to be avoided. Some persons condemn even rational curiosity. But the Lord is great: sought out of all things, he has pleasure therein. I would not object, therefore, to visit the museum; or to go to see the natural productions often exhibited. I would enlarge, too, my views of man and the world, by viewing the panoramas of cities. And I would not run after every sight, yet I would have liberty in selecting.

But some are in an opposite extreme. They find every where. But he, who sustains the character of a scribe of the kingdom of heaven, is not to be found every where. The man seeking a heavenly country, will shew the one whose conversation is there.

There is something in religion, when rightly apprehended, that is masculine and grand. It is those little desires, which are "the constant of a fool."

Every thing of the drama, and whatever is distinctly *the course of this world*, must be left to the world. If a minister take one step into the world, the world will take two. Much may be learnt of the sentiments of men of the world. If a man of character who heard me preach, should

where he would say, "Why I did not expect to see you here!"—then he ought not to have seen me there.

There must be measure and proportion in our attention to arts and sciences. These were the very idols of the heathen world: and what are *THEY*, who now follow them with an idolatrous eagerness, but like children, who are charmed with the sparkling of a rocket, and yet see nothing in the sun?

Yet I would not indulge a cynical temper. If I go through a gentleman's gallery of pictures I would say "This is an admirable Claude!" but I would take occasion to drop a hint of something higher and better, and to make it felt that I fell in with these things rather incidentally than purposely. But all this must be done with tenderness and humility: "I tread on the pride of Plato," said Diogenes, as he walked over Plato's carpet: "Yes—and with more pride," said Plato.

"*THEY* pass best over the world," said queen Elizabeth, "who trip over it quickly: for it is but a bog. If we stop, we sink."

I would not make it my criterion—"Christ would not come hither!" I must take a lower standard in these things. I am a poor creature, and must be contented to learn in many places and by many scenes, which Christ need not to have frequented.

On the Means of Promoting a Spirit of Devotion in Congregations.

LET us ask, "What is man?" He is a creature of feeling, as well as of intellect. We must interest him as we can. It is unphilosophical to depend on the mere statement of truth. No doubt there is a contrary error: for what is the end of exciting attention, if there is nothing deserving attention?

It is of the first importance, to PUT MEANING into every part of the service. In either extreme, *of appealing to the understanding or the feelings,*

there may be no meaning: in a dull and preacher, there is no meaning; and, in one of trary character, there may be nothing wo the name.

There is, besides, **TOO LITTLE ATTENTION** many churches, **TO MAN AS MAN**. I would his convenience in all lawful points. If he c easier on cushions, he should have cushi would not tell him to be warm in God's s while I leave him to shiver with cold. N should creak: no windows should rattle.

MUSIC has an important effect on de Wherever fantastical music enters, it be corrupt principle. A congregation cann into it; or if it does, it cannot be a Christian gation. Wherever there is an attempt to the music in the service, and the attempt is ent, it is the first step toward carnality. I there is too little life in the style of music a among the Moravians, yet the simplicity of ianity pervades their devotion.

ORDER is important. Some persons by in when they please, propagate a loose h mind. For man is a sympathetic creatur what he sees others neglect, he is in danger o ing negligent in himself. If the reader goes t the service as though the great business for they are assembled is not yet begun, the will soon feel thus themselves.

The minister should take occasion freque impress on the people the **IMPORTANCE** o **WORK** in which they are engaged. It is not to take it for granted that they feel this. W take nothing for granted. Man needs to minded of every thing, for he soon forget thing.

MONOTONY must be, above all things, The mind is vagrant: monotony cannot There may be continued vehemence, whi

on is not excited: it is disturbance and noise: it is nothing to lead the mind into a useful train of thought or feeling.

There is an opposite error to vehemence. Men of sense and literature depress devotion by treating religion ABSTRACTEDLY. Simplicity, with good sense, is of unspeakable value. Religion must not be rendered abstract and curious. If a curious remark presents itself, reserve it for another place.

The hearer gets away from the bustle and business of the week: he comes trembling under his fears: he would mount upward in his spirit: but a curious theological disquisition chills and repels him.

In truth, we should be men of business in our conversations. We should endeavor both to excite and instruct our hearers. We should render the sermon an interesting affair in all its parts. We should rouse men: we should *bind up the broken-hearted*: we should *comfort the feeble minded*: we should *support the weak*: we should *become all things to all men, if by any means we may save some*.

On the Marriage of Christian Ministers.

It seems to me, that many men do not give sufficient weight to our Lord's observations upon those who *made themselves eunuchs for the kingdom of heaven's sake*, nor to St. Paul's reasoning on the subject of marriage. I would only imply, that both

our Lord and the apostle seem to establish it in a principle, that a single state, when it can be chosen, is chosen for the sake of the gospel is the superior state. This, I fear, is too much forgotten; and yet men, who might have *received the saying*, and have done more service to the church of God by *repeating it*, have given it little or no weight in their sermons.

And yet it ought to be considered, that character which would best fit men for single state, would abstract them too from the feelings and wants of their people. I sensible that I should have been hardened the distresses of my hearers, if I had not deduced from my natural stoicism by domestic concerns.

The cases, I allow, are extremely few; a man may do, on the whole, more service to church by imitating St. Paul than by marriage; there are such cases; and it behooves every minister seriously to consider himself and his situation before he determines on marriage. He should regard this state as indispensably necessary to him, but should always remember, that *paribus*, he, who remains single is most honorable.

But, when it is proper that a minister marry, and he has determined to do it, he should select such women as suit their high and holy order! A minister is like a man who has to traverse the world. He has not only pleasant ground to travel over, but he must enter deserts and marshes and mountains. He either wants a firm and steady stay. His wife must be above all things, a woman of faith and a woman, too, of a sound mind and of a good heart—and one who will account it her glory to help herself out in co-operating with her husband in meeting his wants and soothing his cares. His wife should be his unfailing resource, so far as to seek this in the creature. Blessed is she who is thus qualified and thus lives!

But after all, the married minister, if he will live devotedly, must move in a determined way. *Whatever his wife may be, yet she is a woman; if things are to go on well, they must have a separate world.* There may, indeed, be a

a man with something of a soft and feminine cast about his mind, may be united to a woman of mind so superior and cultivated, that he may choose to make it his plan that they shall move in the same world. In such rare cases it may be done with less inconvenience than in any other. But, even here the highest end is sacrificed to feeling. Every man, whatever be his natural disposition, who would urge his powers to the highest end, must be a man of solitary studies. Some uxorious men of considerable minds have moved so much in the women's world, that reflection, disquisition, and the energy of thought have been ruined by the habit of indulging the lighter, softer, and more playful qualities. Such a man is indeed, the idol of the female world; but he would rather deserve to be so, if he stood upon his own ground while he attempted to meet their wants, instead of descending to mingle among them.

God has put a difference between the sexes, but education and manners have put a still greater. They are designed to move in separate spheres, but occasionally to unite together in order to soften and relieve each other. To attempt any subversion of God's design herein, is being wiser than He who made us; and who has so established this affair that each sex has its separate and appropriate excellence—only to be attained by pursuing it in the order of nature. Thought is or ought to be the characterizing feature of the man, and feeling that of the woman.

Every man and woman in the world has an appropriate mind; and that in proportion to the strength of thought and feeling. Each has a world of their own—a habit—a system—a world—separated and solitary, in which no person on earth can have communion with them. Job says of God, *He knoweth the way that I take*; and, when the Christian finds a want of competency in his bosom for

to understand and meet his way, he tut-
 especial nearness and familiarity of con-
 God, who knoweth it in all its connexion
 sociations, its peculiarities and its imper-
 I may be thought to speak harshly of the
 character; but, whatever persuasion I ha-
 intended distinction from that of man, I
 woman, who aims only to be what God desi-
 to be, as honorable as any man on ear-
 stands not in the same order of excellence,
 is equally honorable.

But women have made themselves, and
 men have contributed to make them, who
 never designed them to be. Let any think
 survey the female character as it now sta-
 often nervous, debilitated, and imaginative, as
 super-induced chiefly by education and man-
 and he will find it impossible that any great
 of mind can be preserved, or any high intelle-
 pursuits cultivated, so far as this character st-
 in his way.

"DOING AS OTHERS DO," is the prevalent p-
 ciple of the present female character, to whate-
 absurd, preposterous, masculine, or even wick-
 lengths it may lead. This is so far as it ex-
 man or woman, the ruin, death, and grave of a
 that is noble, and virtuous, and praise-worthy.

A studious man, whose time is chiefly spent a-
 home, and especially a minister, ought not to have
 o meet the imaginary wants of his wife. The dis-
 rders of an imaginative mind are beyond calcula-
 on. He is not worthy the name of a husband,
 ho will not with delight nurse his wife, with all
 ssible tenderness and love, through a real visita-
 n, however long; but he is ruined, if he falls upon
 woman of a sickly fancy. It is scarcely to be
 culated what an influence the spirit of his wife
 have on his own, and on all his ministerial
 x. If she comes not up to the full standard,

she will so far impede him, derange him, unsanctify him.

If there is such a thing as good in this world, it is in the ministerial office. The affairs of this employment are the greatest in the world. In prosecuting these with a right spirit, the minister keeps in motion a vast machine; and, such are the incalculable consequences of his wife's character to him, that, if she assist him not in urging forward the machine, she will hang as a dead weight upon its wheels.

A woman may have a high taste: her natural temper may be peevish and fretful: she may have a delicate and fastidious mind: she may long for every thing she sees. It is not enough that she is, in reality, a pious woman. Her taste, her mind, her manners, must have a decorum and congruity to her husband's office and situation. She must bear to be crossed in her wishes for unsuitable objects: he will say, with firmness, "This shall not be. It is not enough, that it would gratify you: it is wrong. It is not enough, that it is not flagrantly sinful: it is improper, unsuitable to our character and station.* It is not enough that money will buy it, and I have got money: it would be a culpable use of our talent. It is not enough that your friend possesses such a thing: we stand and fall to our own Master."

On Visiting Death-beds.

I HAVE found it, in many cases, a difficult thing to deal with a DEATH-BED. We are called in to death-beds of various kinds:—

The true pilgrim sends for us to set before him the food on which he has fed throughout his jour-

**Nec, tibi quid liceat, sed quid fecisse decebit,
Occurrat.—* C^{laudian}. J. P.

ney. He has a keen appetite. He wants and vigor for the last effort; and, then, a ever well! He is gone home, and is at rest!

Another man sends for us because it is or his friends importune him; or his conscience alarmed: but he is ignorant of sin and of God: he is either indifferent about both, or he has put up his mind in his own way: he wants the doctor to confirm him in his own views, and smooth the wound. I have seen such men mad while I have been beating down their *refuge* and setting forth to them God's refuge. It is a wise and holy medium to be observed in such cases;—"I am not come to *daub you on untempered mortar*: I am not come to send the bar of God with a *lie in your right-hand*: neither am I come to mortify you, to put you necessary pain, to embitter you, or to exasperate you." There is a kindness, affection, tenderness, meekness, and patience, which a man's false conscience will condemn him while he opposes: he has found it a very effectual method to benefit myself: it awakens attention, conciliates the angry, and insinuates conviction:—"Whatever you think of themselves, I stand condemned by God: my heart is so *desperately wicked*, that if God had not showed me in his word a redeemer in Jesus Christ, I should be in despair: I can tell you what I am, and what I have found. I can believe yourselves to be what God has told me, and all men are, then I can tell you where to find mercy and eternal life: if you will believe that you are this sort of man, I have much to offer you. I know of nothing else for mankind but that which God has showed me." My description of my own fallen nature have excited astonishment: sometimes my patients have been *scarcely able to credit me*, but I have found that *God has fastened*, by this means, conviction

science. In some cases, an indirect method of assuaging the conscience may apparently be, in the most direct; but we are to use this method wisely and sparingly. It seems to me to be one of the characteristics of the day, in the religious world, to err on this subject. We have found out the circuitous way of exhibiting truth. The plain, direct, simple exhibition of it is often abandoned, where no circumstances justify and require a more insinuating manner. There is dexterity in the art, and address in this; but too little of the simple declaration of the testimony of God, which St. Paul opposes to the excellency of speech or of wisdom, to the enticing words of man's wisdom. We have very little when we have merely persuaded to think as we do.

But we have to deal with a worse death-bed character, than with the man who opposes the truth. Men assent to every thing, which we propose. They will even anticipate us. And yet we see that they mean nothing. I have often felt when with such persons: "I would they could be brought to contradict and oppose! That would lead to discussion."

God might, peradventure, dash the stony heart in pieces. But this heart is like water. The passion dies as fast as it is made." I have sought such views as might rouse and stir up opposition.

I have tried to irritate the torpid mind. But in vain. I once visited a young clergyman of a weak character, who was seized with a dangerous illness at a Coffee-house in town, whither some business had brought him: the first time I saw him, we conversed very closely together; and, in the prospect of death, he seemed solicitous to prepare for it. I could make no sort of impression upon him: he could possibly say me his entire approbation, though I saw his heart felt no interest in it. When I visited him a second time, the fear of death was upon him, and, with it, all solicitude about religion. He

was still civil and grateful, but he tried to put the business on which he knew I came. "I will give you, Sir, some little things with which I have away the hours of my confinement and solitude. He brought out a quantity of pretty and tasty things. I was at a loss how to express, with force and delicacy, the high sense I felt of his decorum and insipidity, and to leave a deep impression on his conscience—I rose, however, but my time was expired—wished him well and withdrew.

Sometimes we have a painful part to act towards sincere men, who have been carried too much by the world. I was called in to visit such a man. "I find no comfort," he said. "God veils his face from me. Everything round me is dark and uncertain. I did not dare to act the flatterer. I said, 'Let us look faithfully into the state of things; we should have been surprised if you had not felt this.' I believe you to be sincere. Your state of feeling evinces your sincerity. Had I found you exulting in God, I should have concluded that you were either deceived or a deceiver: for, while God is in his usual order, how could you expect to feel otherwise on the approach of death, than you do now? You have driven hard after the world. Your mind has been absorbed in its cares. Your sentiments and your conversation have been in the spirit of the world. And have you any reason to expect the response of conscience, and the clear evidence which await the man who has walked and lived in the close friendship with God? You know that what I say is true." His wife interrupted me, by assuring me that he had been an excellent man. "Silence," said the dying penitent, "it is all true!"

Soon after I came to St. John's I was called on to visit a dying lady, whom I saw many times before her death. I found that she had taken God for her portion and rest. She approached him with

: of a sinner grateful for his provision of Christ. She told me she had found religious Common Prayer Book. She blessed God had "always been kept steady to her and that she had never followed the people methodists, who were seducing so many on ' I thought it would be unadvisable to the removal of prejudices, which, in her e, were harmless, and which would soon ed by the light which would beam in on ed soul. We had more interesting sub- onversation, from which this would have ay. Some persons may tax her with a charity: but, alas! I fear they are per- , knowing more than she did of the doc- the gospel, have so little of its divine char- r hearts, that, as they cannot allow for her s, neither would they have been the last itize her as a dead formalist and a phari- d knoweth them that are his; and they seen by him, where we see them not. enighted inhabitant of Otaheite to feel the ness of his present life, and lift up his e God he worshipped as a Supreme Being iness, no doubt God would hear such a

ious Remarks on the Christian Ministry.
book really worth a minister's studying he possible, to have in his own library. I have e libraries, but I soon left them. Time was away: my mind was unconcentrated. Be- e habit which it begets of turning over a s of books, is a pernicious habit. And the nents of such libraries are injurious to a man, whose business it is to transact with ds. They have a dry, cold, deadening may suit dead men to walk among th

dead; but send not a living man to
the ruins of Tadmor in the wildern

CHRISTIANITY is so great and su-
ture, that, in preaching it to other
courage, but the belief of a
operation. It is no difficult thing to
opinions. It is no difficult thing to
my person and notions. It is no d
convert a proud man to spiritual
sionate man to passionate zeal for
party. But, to bring a man to lov
the law of God, while it condemns
himself before God—to tread the
feet—to hunger and thirst after Go
after the mind that was in Christ-
is impossible! But God has said it sh
bids me go forth and preach, that I
strument, he may effect these gr
therefore I go. Yet I am oblig
call my mind back to my principles
perhaps, with a man, because he
convert him: in spite of all I can
love the world.

Sr. Paul admonishes Timothy to e
as a good soldier of Jesus Christ. It
to the lot of a minister to endure th
a nurse, in a greater measure than
He has to encounter the difficult
situation: he is the parent of a famil
various tempers, manners, habits,
if he does not continually mortify h
bear hardly upon some of his chil
however, to endure the hardness
child—his friend—to an account; of
severe, jealous, legal man. If a m

take their chance, he may live smoothly and
 ly enough; but if he will stir among the serv-
 and sift things to the bottom, he must bear the
 quences. He must account himself a *Man of*
 . His language must be—"It is not enough
 you feed me, or fill my pocket—there is some-
 between me and thee." The most tender
 delicate of his flock have their failings. His
 rest and most zealous supporters break down
 where. A sun-shiny day breeds most reptiles.
 not enough, therefore, that the sun shines out
 church. It is not enough that numbers shout
 use.

minister may be placed in a discouraging situ-
 He may not suit the popular taste. He may
 e able to fall into the fashionable style. He
 not *play well on an instrument*. Though an
 ive man, and a man of energy, he may be un-
 cloud. The door may be shut against him.
 t is a dangerous thing for such a man to force
 the door. He should rather say—"I have a
 to learn here. If I teach the people nothing,
 ps they may teach me." The work of win-
 to be done, as well as the work of summer.

ic hardness which I have to endure is this—
 are a number of families, which show me
 r kind of regard. But I see that they are not
 . They somehow so combine the things which
 hear, with the things which they do, that I am
 d they will at last *lie down in sorrow!* Here
 difficulty. I must meet them with gentle-
 but I must detect and uncover the evil. I shall
 real kindness and common honesty, if I do
Ephraim hath gray hairs; yet he knoweth it
Ephraim is a cake not turned. But, if I tell
 these things, he and I shall become two per-

He must however be so touched in private;
 ? will not be touched in the pulpit. He will
 am not the man."

A MINISTER must *keep under his bod into subjection*. A Newmarket-grood himself thin, that he may be fit for hi *they do it to obtain a corruptible crow incorruptible!*

— is come from college. He has a curate, sensible mind. Some of our fi get him a station at Calcutta. They t adapted for that sphere. I differ v view of the matter. A new man, wi accuracy about him, is not the man pated and fashionable court at Calce congregation will bid nothing for his reasoning. He, who is to talk to the effect, must have seen life and the wo be able to treat with them on their. And he must be able to do it with th a messenger from God, not with the s of human eloquence and reasonings. said admirably well, in a sermon whic preach at Oxford: "Beware how you fidel to draw you upon metaphysical g get you there, he will have some. The evidences and the declarations c are the weapon with which he must l and before which he must fall."

LONDON is very peculiar as a min. Almost all a minister can do, is by th the pen. His hearers are so occupie that if he visit them, every minute p in some interruption.

It is a serious question—Whether a to preach at all beyond his experi

truth as a witness—but a witness of what he
 feels, not of what he has been TOLD. He must
 do as he feels. If he feels not as he might and
 he must pray for such feelings; but till he
 has, ought he to pretend to them? Going
 on the experience led, has been the banc-
 rupt. Men have preached in certain terms and
 according to the tone given by others, while
 nothing has never been made out even to their
 own, much less in their experience.

most important point of duty, in a minister,
 DEEM TIME. A young minister has some-
 called an old one out of his study, only to ask
 how he did: there is a tone to be observed
 such an idler: an intimation may be given,
 he will understand, "This is not the house!"
 For to redeem time, he must refuse to engage
 in secular affairs: *No man, that warreth, entangleth*
himself with the affairs of this life, that he may
please Him who hath chosen him to be a soldier. He
 watch, too, against a dozing away of time:
 clock-weight goes down slowly, yet it draws all
 works with it.

remarks that it is not sufficiently considered
 such a minister's personal religion is exposed
 over, from the very circumstance of religion
 in his profession and employment. He must go
 through the acts of religion: he must put on the ap-
 parances of religion: he must utter the language
 and display the feelings of religion. It requires
 diligence and vigilance, to maintain, under
 circumstances, the spirit of religion. I have
 said: I have talked: I have preached: but now I
 perish, after all, if I did not feed on the
 which I have broken to others.

A MINISTER must CULTIVATE a TENDENCY. If he does this so as to carry a savor and into his work, he will have far more weight with other men. This is the result of a daily habit. To affect feeling is nauseous and rejected: but to feel, is the readiest way to affect others.

THE leading defect in Christian ministers is a DEVOTIONAL HABIT. The church made much of this habit. The contest ensuing and following the Reformation, was nothing of an indiscriminate enmity against the good of that church as well as the world; but combined to repress this spirit in the Protestants; whereas the *mind of Christ* seems, to be the grand end of Christianity in its application upon man.

THERE is a manifest want of spiritual influence in the ministry of the present day. I feel my own case, and I see it in that of others. I am afraid that there is too much of a low, contriving, manœuvring temper of mind. We are laying ourselves out, more than we ought, to meet one man's taste, and another's prejudices. The ministry is a grand affair, and it should find in us a simple spirit, and a holy but humble indifference to consequences.

A MAN of the world will bear to hear me remark that awful passage: *Wide is the gate, and broad is the way that leadeth to destruction: many there be which go in thereat: But narrow is the gate, and narrow is the way which*

unto life; and few there be that find it. Nay, he will approve it:—"The minister is in the desk: he is reading the lesson of the day." But this very man—were I to go home with him, and tell him in his parlor that most of those whom he knows and loves are going on in that road to eternal destruction—this very man would brand the sentiment as harsh and uncharitable. Though uttered by Christ himself, it is a declaration as fanatical and uncandid in the judgment of the world, as could be put together in language.



MANY hearers cannot enter into the REASONS of the Cross. They adopt what I think is Butler's grand defect on this subject. He speaks of the Cross as an appointment of God, and THEREFORE to be submitted to; but God has said much in his word of the reasons of this appointment: *that he might be just, and the justifier of him that believeth.*



SEVERAL things are required to enable a minister to attain a proper variety in his manner. He must be in continual practice: if I were to preach but once a month, I should lose the ability of preaching. He must know that his hearers are attached to him—that they will grant him indulgences and liberties. He must, in some measure, feel himself above his congregation. The presence of a certain brother chills me; because I feel that I can talk on no one subject in the pulpit, with which he is not far better acquainted than I am.



THE first duty of a minister, is, To call on his hearers to turn to the Lord. "We have much to say to you upon, We have many duties to urge on

Remains of Mr. Cecil.

have much instruction to give y
be thrown away, till you have t
d." Let me illustrate this by a f
ison. You see your child sinking i
education lies near your heart: you
train him up so, that he may occu
at assigned to him in life. But, w
m drowning, the first thoughts are—
ay educate him, but how you may
es'tore him to life, and then call th
ction.

A DISINTERESTED regard to truth
what it very seldom is, the most strik
ter in a Christian minister. His pur
be to make proselytes to truth, and
thing which may be particular in his
"Read my books," says one. "No!" s
"read mine." And thus religion is t
piece-meal; and the mind is diverted
nature by false associations. If the t
this man has chosen for his oracle, d
ion by irreligious conduct, he stumble
bles, because he has not been fixed
and immoveable basis of the religio
The mind, well instructed in the S
bear to see even its spiritual fath
wreck of the faith and scandalize
will remain itself unmoved. The
session of a treasure, which, if ot
enough to abandon, yet they can
thing from the value attached to it

THAT a minister may learn how
office, let him study the charact
the history of St. Paul. His lif
one magnifying of his office: in

Remains of Mr. Cecil.

a souls!—to execute the will of God! As
he rises in his own esteem, his office sinks; if
the office rises in his view, the man falls.
He must be in constant hostility with himself, if
he would magnify his office. He must hold himself
ready to make sacrifices, when called to do so.
He will not barter his office, like Balaam; but will
refuse to sell his service, like Micaiah. Like Eze-
kiah and Nehemiah, he will refuse to come down from
the great work which he has to do. He may be
persecuted; but he will avoid hasty vindications of
his character: it does not appear that Elisha sent
for Naaman to vindicate himself from the false-
hoods of Gehazi: there appears to me much true
wisdom in this conduct: I fear I should have wanted
courage to act thus.

THE young ministers have been greatly injured, by
being up their creed from a sort of second or third
hand writers. Toplady, perhaps, has said that he
found his preaching most successful, when it has
been based on the grand doctrines of Calvinism. A
young man admires Toplady, and adopts the same
line concerning his own ministry. But let him
ask a master on the subject. He will find such
men as Traill handling the sovereignty of God,
with high points of doctrine, with a holy and
divinely sweetness; which, while it renders it
impossible not to receive his sentiments, leaves
nothing on the mind but a religious savor.

and aim of a minister must be THE EXHIBITION
OF GOSPEL TRUTH. Statesmen may
commit the greatest blunders in the world, but that
is their affair. Like a King's Messenger, he
must stop to take care of a person fallen down:
he cannot render any kindness consistently with his
office. He will do it; if not, he will prefer his office.

Our method of preaching is not that by Christianity was propagated: yet the g Christianity is not changed. There was n the primitive method set or formal. The p bishop stood up, and read the gospel, or son portion of Scripture, and pressed on the with great earnestness and affection, a fe and forcible truths evidently resulting fr portion of the Divine Word: we take a te make an oration. Edification was then th of both speaker and hearers; and, while t continues to be the object, no better method found. A parable, or history, or passage o ture, thus illustrated and enforced, is method of introducing truth to any people ignorant of it, and of setting it home with p those who know it; and not formal, doctrin mentative discourses. TRUTH and SIM are the soul of an efficacious ministry.

The Puritans were still farther remov the primitive method of preaching: the preach fifteen or sixteen sermons on a primitive bishop would have been shocked of our sermons; and, such is our taste, we s shocked with his. They brought forwar ture: we bring forward our statements directed all their observations to throw Scripture: we quote Scripture to throw lig observations. More faith and more grac make us better preachers, for *out of the ab of the heart the mouth speaketh*. Chrysost the right method. Leighton's Lectures approach very near to this method.

In acting on matter, the art of man is The steam-engine is a mighty machine. E Inigion, the art of man is mere feebleness. *armor of Saul is armor in the camp of the I*

in the camp of the Philistines—but we want the
gold and the stone. I honor Metaphysicians, Lo-
gicians, Critics, and Historians—in their places.
I look at facts. Men, who lay out their strength in
arguments, preach churches empty. Few men
possess a wisdom so large, as to see that the way
in which they cannot attain may yet be the best way.
I do not tell most academical, logical, frigid men
a little I account of their opinion, concerning the
proper method of preaching to the popular ear. I
let them talk, as utterly incompetent judges.
I wish men would have said St. Paul was fit only for
the Tabernacle. What he would have said they
are fit for, I cannot tell. They are often great
men—first-rate men—unequalled men—in their
art and sphere—but it is not THEIR sphere to
change the world.

If a minister could work miracles, he would do
more than interest the curiosity of men—I
want to eat, and I want to drink, and I do it, I
can on with difficulty enough, as things are; and you
cannot about treating with heaven! I know nothing
of the matter, and I want no such thing"—This is
the language of man's heart. A FUTURE thing!
AN INDEFINITELY FUTURE thing! No! if a man
could even authoritatively declare, that the day of
judgment would be this day seven years, he would
have very little influence on mankind. Very few would
be driven from the play-house—very few from the
dining-table—very few from the brothel.—The
sin on 'Change would be very little diminished. I
frequently look back on the early periods of my life,
I imagine myself treating with such a character
I know I then was. I say to myself, "What now
I possibly say, that will affect and interest that
young fellow of eighteen?"

SOME Christian ministers fail in their effect on hearers, by not entering as Philosophers in state of human nature. They do not consider the patient is reduced—that he is to be treated more as a child—that he is to have *milk* administered to him, instead of *strong meat*. They themselves to plant principles and prove it when they should labor to interest the heart. After all, men will carry their natural character into their ministry. If a man has a dry, le scholastic turn of mind, we shall rarely find him an interesting preacher. One in a thousand may him, but not more.

THE Christian will sometimes be brought to in a solitary path. God seems to cut away his path that he may reduce him to himself. His religion to be felt as a personal, particular, appropriate possession. He is to feel, that, as there is but one Jehovah to bless, so there seems to him as though there were but one penitent in the universe blessed by Him. Mary Magdalene at the tomb was brought to this state. She might have said, "I know not where Peter is; he is gone away perhaps into the world—perhaps to weep over his fall. I know not where John is. What are the feelings and states of my brethren, I know I am left here alone. No one accompanies or strengthens me. But if none other will seek the Lord, yet will I seek him!" There is a commanding energy in religious sympathy. A minister for example, while his preaching seems effective, life and feeling shew themselves around him, more with ease and pleasure. But there is much the man here. If God change the scene—if his *couragements* meet him—if he seem to be *used in any measure*, as an instrument—if the love of hearers to his person and ministry decay—

al: yet most of us need this trial, that we
duced simply to God, and may feel that
: affair is between Him and ourselves. A
will swim with the stream, whatever be
ion: But a living one will not only resist
n; but, if it chooses, it can swim against it.
that lives from God, will seek God, and
od—more easily and pleasantly, indeed, if
um flow toward the point whither God
t, still, it will follow God as its sole rest
e, though the stream of men and opinions
rry it away from him.



r is, doubtless, obligatory on ministers.
stle connects it with simplicity. Yet it
natural—not affected. Some men give
ing in an oracular style: this looks like
n, and will disgust others: they will attri-
religion: but this is not a sanctified grav-
er men are always disposed to levity: not
un of original fancy is to be condemned,
ing in his own way: but the minister must
that he is a man of a consecrated charac-
should not be difficult to himself to make
is from levity to gravity, it will be difficult
others with him therein. Who has not felt,
ings him into a trying situation, in which he
it is an awful thing to suffer or to die, that
: then natural? every thing else is offensive!
o, is evil, which lets down the tone of a
: when a minister loses his gravity, the
will take liberties with him. Yet, with a
nciple, we must not play the fool. Gravity
natural and simple. There must be
and tenderness in it. A man must not for-
n every thing. He, who formalizes on
ig, is a fool; and a grave fool is perhaps
rious than a light fool.

We are called to build a spiritual house. A workman is not to busy himself in telling his duty. We are placed in different places, with various talents: and each is to do what he can. Two men, equally acceptable, may be exceedingly distinct in the action they will give of their employ.



A REGULAR clergyman can do no more than his charge of his duty, than our church requires of him. He may fall far short of her requirements, but he cannot exceed, by the most devoted duties which she has prescribed. While the world is so pernicious a drone, as an insect, a man, engaged in the most arduous profession in the world: who rises to eat, and lounge, and trifle; and goes to bed, and rises again, to do the same! Our office is laborious in the world. The mind must be on the stretch, to acquire wisdom and grace, and communicate them to all who come in contact with it. Well, indeed, when a clergyman of genius, and learning, devotes himself to the publication of sermons, and works of literature, if he cannot be content to turn his genius and learning to so important an end. Enter into this kind of service, do you hear?—"Have you seen the new edition of Sophocles?"—"No! is a new edition of the works of Sophocles undertaken?"—and this makes up the business of the day, and these are the ends, of men who profess, should win souls! I received a hint from Dr. Bacon, then Father of the House, when I was at College. I used frequently to call on him at his Living, near Oxford: he would say to me, "What are you doing? What studies?"—"I am reading so and so."—"You are quite wrong. When I was young I translated my piece of Hebrew into Greek verse."

when I came into this parish, and had to ignorant people, I was wholly at a loss; I no furniture. They thought me a great man, that was their ignorance; for I knew as little **ey** did, of what it was most important to them **ow**. Study chiefly what you can turn to good **unt** in your future life." And yet this wise had not just views of serious religion: he was **of** those who are for reforming the parish—**aking** the maids industrious, and the men sober **honest**—but when I ventured to ask, "Sir, must **all** this be effected by the infusion of a divine **ciple** into the mind?—a union of the soul with **great** head of influence?"—"No more of that; **ore** of that I pray!"

THE minister stands between practical Atheism
Religious Enthusiasm.

SERMON, that has more head infused into it than **t**, will not come home with efficacy to the **ers**. "You must do so and so: such and such **equences** will follow if you do not: such and **advantages** will result from doing it:"—this is **, dead, and spiritless, when it stands alone; or** **when it is most prominent.** Let the preach-**head** be stored with wisdom; but, above all, let **heart** so feel his subject, that he may infuse life **interest** into it, by speaking like one who ac-**ly** possesses and feels what he says.

TH is the master-spring of a minister. "Hell **fore** me, and thousands of souls shut up there **erlasting** agonies—Jesus Christ stands forth to **men** from rushing into this bottomless abyss—**ends** me to proclaim his ability and his love."

I want no fourth idea!—every fourth idea is a grand temptation!—every fourth idea is a grand temptation!”

THE meanness of the earthen vessel, veils to others the Gospel treasure, taken from the value of the treasure. A dying sign a deed of gift of incalculable value. A herd's boy may point out the way to a plow. A beggar may be the bearer of a present.

A WRITER of Sermons has often no idea of the words he uses, to which the common people give either no meaning, or a false one. He says, perhaps, of “relation to God;” but the people hear him, affix no other idea to the word of father, or brother, or relative. They must converse with the people, that he may give meaning to their words and phrases.

IT sometimes pleases God to disqualify men for their work, before he takes them to the reward. Where he gives them wisdom and grace, and grace to acquiesce in the discipline, such a close of an honorable life, where the sinner to be publicly useful survives the loud AMEN to all former labors.

On Infidelity and Popery.

INFIDEL writings are ultimately of little or no danger to the church of God. They are less at a loss in judging of the wisdom of permitting them, than we are of many other of its designs. They

the simple, humble, spiritual mind; but they are, in the end, the means of enlightening and settling it. There are but two sorts of people in the world. Some walk *by the light of the Lord*, and all others *in the wicked one in darkness and in the shadow of death*. Where there is not an enlightened, simple, humble, spiritual mind, notions and opinions are of little consequence. The impudent and repeated misrepresentations of infidels may turn a dark mind to some other notions and way of thinking; but it is in the dark still. Till a man sees *by the light of the Lord*, every change of opinions is only putting a new dress on a dead carcase, and calling it alive.

The grace of God must give simplicity. Wherever that is, it is a security against dangerous error: wherever it is not, erroneous opinions may perhaps less predispose the mind against the truth of God than its lively power on the soul, than true notions constitute of all life and influence do.

Yet the writings of infidels must be read with caution and fear. There are cold, intellectual, speculative, malignant foes to Christianity. I dare not tamper with such, when I am in my right mind. I have received serious injury, for a time, even when my duty has called me to read what they have to say. The daring impiety of Belsham's answer to Wilberforce ruffled the calm of my spirit. I read it over while at Bath, in the Autumn of 1798. I waked in pain, about two o'clock in the morning. I tried to cheer myself by an exercise of faith on Jesus Christ. I lifted up my heart to Him, sympathizing with me, and engaged to support me. Many times have I thus obtained quiet and repose: but now I could lay no hold on him: I had given the enemy an advantage over me: my habit had imbibed poison: my nerves trembled: my strength was gone!—"Jesus Christ sympathize with you, and relieve you! It is all enthusiasm! It is idolatry!"

Jesus Christ has preached his sermons, and his duty, and is gone to heaven! And then as other good men are! Address your prayer to the Supreme Being!"—I obtain relief in such by dismissing from my thoughts all that enemies friends can say. I will have nothing to do with Belsham or with Wilberforce. I come to Himself. I hear what He says. I turn over the Gospels. I read his conversations. I dwell especially on his farewell discourse with his disciples in St. John's Gospel. If there be meaningless words, and if Christ were not a deceiver, the reality of the Christian's life, and from Him by faith, is written there as sun-beam.

This temptation besets me to this day. I know not that I have any other which is so peculiar in its attacks upon me. I am sometimes in bed; and, when I find myself so, I generally find that the parenthesis cannot be so well employed in prayer. While my mind is thus ascending to Christ and communing with him, it often comes across me—"What a fool art thou, to imagine that mental effusions can be known to any other than the person who makes them! What a senseless enthusiast, to imagine that the man who was nailed to a cross can have any knowledge of these secrets of thy soul!" On one of these occasions it struck me with great and convincing evidence.—"Why might not St. John, in the cave of Patmos—imprisoned perhaps in a cave—might not he have said so? Why might not he have doubted whether Christ the crucified had any knowledge of his feelings, when he was *the Spirit on the Lord's day*? He had no communion with Christ in the Spirit, before those palpable evidences of his presence which immediately followed."

In the permission of certain bold infidel clergymen

at awful system of judicial government, with which God has been pleased to rule the world. Here there is a moral indisposition, where men are inclined to be deceived, where they are waiting as were for a leader—there he sends such men or such writings, as harden them in their impiety: while a teachable and humble mind will discern the true character of such men or writings, and escape the danger.

I can conceive a character much more pernicious in its influence, than the daring and impudent infidel. A man—in the estimation of all the world modest, amiable, benevolent—who should, with deep concern, lament the obligation under which he feels himself to depart from the religion of Europe, the religion of his country, the religion of his family; and should profess his unfeigned desire to find this religion true, but that he cannot possibly bring his mind to believe it, and that for such are the reasons: when he should thus introduce the strongest points that can be urged on the subject.

But God governs the world. It is not in his sign to permit such men to arise. The infidel has always had something about him, which has ascertained his obliquity to the eye, that has not been dimmed by the moral indisposition of the heart.

THE low and scurrilous writers against Revelation carry their own condemnation with them. They are like an ill-looking fellow, who comes into a Court of Justice to give evidence, but carries the defect, on the first glance, of a town-bully, ready to swear whatever shall be suggested to him.

URKE has painted the spirit of Democracy to the life. I have fallen in with some Democrats, who know nothing of me. They have been subjects of curiosity; when I could forget the horrid

play of sin that was before me. I saw a malignant eye—a ferocity—an intensity of mind on the point. Viewed in its temper and tendencies, Jabinism is Devilism—Belialism. It takes the yoke of God and man—puts it on the ground—and stamps on it. Every man is called out into exertion against it. It is an inveterate, malignant, blaspheming, atheistical, fierce spirit. It seems a truce up with these men, whether Satan himself shall govern the world. Before such men, I say no word. Our Master has commanded us *not to cast pearls before swine*. I am vastly delighted with character—true and original character: but this is awful and affecting display of it.

THE church has endured a PAGAN and a PAID persecution. There remains for her an INFIDEL persecution—general, bitter, purifying, cement

It is, perhaps, impossible, in the very nature of things, that such another scheme as Popery could be invented. It is in truth, *the mystery of iniquity*; that it should be able to work itself into simple, grand, sublime, holy institution of Christianity, and so to interweave its abominations with the truth, as to occupy the strongest passions of soul, and to control the strongest understandings. While Pascal can speak of Popery as he does, influence over the mass of the people can excite no surprise. Those two master principles—*That we must believe as the church ordains, That there is no salvation out of this church*—pose, in the ignorance and fear which they beget, an almost insuperable barrier against the truth.

I HAVE not such expectations of a Millennium as many entertain: yet I believe that the figure

expressions of prophecy have never received their accomplishment. They are too grand and ample, to have been fulfilled by any state, which the church has hitherto seen. Christianity has yet had no face suitable to its dignity. It has savored hitherto too much of man—of his institutions—of his prejudices—of his follies—of his sin. It must be drawn out—depicted—exhibited—demonstrated to the world. Its chief enemies have been the men by whom, under the professions of *Hail, Master!* it has been distorted, abused, and vilified.

Popery was the master-piece of Satan. I believe him utterly incapable of such another contrivance. It was a systematic and infallible plan, for forming manacles and mufflers for the human mind. It was a well laid design to render Christianity contemptible, by the abuse of its principles and its institutions. It was formed to overwhelm—to enchant—to sit as *the great whore, making the earth drunk with her fornications.*

The infidel conspiracy approaches nearest to Popery. But infidelity is a suicide. It dies by its own malignity. It is known and read of all men. No man was ever injured essentially by it, who was fortified with a small portion of the genuine spirit of Christianity—its contrition and its docility. Nor is it one in its efforts: its end is one; but its means are disjointed, various, and often clashing. Popery debases and alloys Christianity; but infidelity is a furnace, wherein it is purified and refined. The injuries done to it by Popery, will be repaired by the very attacks of infidelity.

In the mean time, Christianity wears an enchanting form to all, who can penetrate through the mists thrown round it by its false friends and its avowed foes. *The exiled French Priest* raises the pity and indignation of all Christians, while he describes the

infernal plots of the infidel conspirator Christianity, and shews them in succession against his church.* We seem, for a forget her errors: and we view her, for the only so far as she possesses Christianity i with ourselves. But when he charges i of this infidel conspiracy on the principle by the Waldenses or the church of Ge enchantment dissolves. We see that t the influence of a sophism: by which, l posed upon himself, he would impose u With him, Christianity and his church and the same thing. A separation from h is a separation from Christianity; and p principles which lead necessarily, if p their issues, to every abomination of infi let him know that the church of Genev: against the false friend of Christianity; a the avowed enemy of Christianity had the himself, she would have protested with against HIM. Let him know, that, if h had listened to the voice of the refo enemy of Christianity would have want for footing to his attacks. The Pap charges the Reformer, as the father of the infidel maliciously confounds Popery tianity: but the true Christian is as fa licentiousness of the infidel, as he is froi ruption of the Papist.

I am not inclined to view things in aspect. Christianity must undergo a i If God has sent his Son, and has declare will exalt him on his throne—the earth a it inherit are contemptible in the view plan! If this be God's design—procee and proceed it will. Christianity is such spiritual affair, that perhaps all human are to be destroyed to make way for it. fashion things as they will; but, if the

*Alluding to Barruel's *Memoirs of Jacobi*

of the Spirit of God on their institutions, they remain barren and lifeless. Many Christians are to have forgotten this.



Christian's Duty in these Eventful Times.

This is a period of no common kind. The path to a Christian is now unusually difficult. It is to me, however, to be comprehended in two—Be QUIET and USEFUL. The precept is good, but the application of it requires much grace and wisdom. Take not a single step out of a quietude, to which you are not compelled by a sense of utility.

Our parties have divided the world.

THE JACOBINS are desperadoes—the earth's curse and plague. Bishop Horsley said well of them lately from the pulpit—"These are they, who have poisoned Watts's Hymns for Children. These are they, who are making efforts to contaminate every means of access to the public mind. And what is their aim?—What are their pretensions?—they will have neither Lord nor King over

But, verily, one is their King: whose name, in Hebrew tongue is *Abaddon*; but, in the Greek tongue, he is called *Apollyon*; and, in plain English—"The Devil." My soul come not thou into the tents of these wicked men!"

What of the ANTIJACOBINS?"—Their project, as I have said, leaves God out of the question. Their system is unholy. I cannot be insensible to the claims of order, and liberty, with which these nations are favored above all other nations; but I will not go forth with these men, as one of their

I cannot throw up my hat, and shout "Huzza!" Woe to the world, if even THEY do so!

The world is a lying, empty pageant; and these nations are ensnared with the show. My part in it, as a Christian, is to act with simplicity as the se

vant of God. What does God bid me do? What in this minute of time, which will be gone and come with it into eternity—what is my path of duty? While enemies blaspheme, and friends are beguiled, let me *stand on my watch-tower* with the Prophet, *listening what the Lord God shall say to me.* In any scheme of man I dare not be drunken. *who are of the day, must be sober.* Churchman or Dissenter, if I am a true Christian, I shall talk to my connexions. The sentiment of the multitude is ensnaring; but the multitude is generally wrong. I must beware of the contagion. I must not that I am to push myself into consequence. The matter is between me and my God—Not one word out of a holy quiet and obscurity, but in order to utility.

Yet we must be active and bold, whenever duty calls us to be so. My own conduct, with respect to the religious world, is too much formed on feelings. I see it in what I deem a lamentable state; but I seem to say "Well! go on talk and mistaking, and making a noise: only make a noise here;" and then I retire into my closet and shrink within myself. But, had I more firmness and simplicity, and love, and self-denial, I might do all I do in my present sphere, but I should thrust myself in the midst of them, and intreat and admonish and remonstrate.

But then such a man must give himself up to sacrifice. He would be misrepresented and calumniated from many quarters. But he would make up his account for such treatment. How would Paul have acted in such a state of the church? Would he not have displayed that warm spirit which made him say *O foolish Galatians! who bewitched you?* and that holy self-denial, which he stated *I will very gladly spend and be spent for: though the more exceedingly I love you the more I be loved?*

s not to be calculated, how much a single day affect, who throws his whole powers into it. Who, for instance, can estimate the influence of VOLTAIRE? He shed an influence of a far sort over Europe. His powers were those of a buffoon—far different from those of HUMPHREYS, of his class—but he threw himself wholly into them. It is true these men meet the wicked—or the imbecility of the human mind; but there are many right-hearted people, who hang a man on the side of pure, silent, simple religion. A man, who sees things as I do, throw himself with all his powers, to rescue and guide such as these.



Fortifying Youth against Infidel Principles.

EVER gathered from infidel writers, when an infidel myself, any solid difficulties, which were not brought to my mind by a very young child of my own. "Why was sin permitted?"—"What significant world is this to be redeemed by the incarnation and death of the Son of God?"—"I can believe that so few will be saved?"—Questions of this kind, in the mind of reasoning persons, prove to me that they are the growth of an evil nature.

The nurse of infidelity is sensuality. Youth are allured. The Bible stands in their way. It prohibits the indulgence of *the lust of the flesh, the lust of the eye, and the pride of life*. But the young man loves these things; and therefore, it hates the Bible which prohibits them. It is prepared to say, If any man will bring me arguments against sensuality, I will thank him; if not, I will invent

to infidel arguments, there is no weight in them.

They are jejune and refuted. Infidels are sometimes convinced by them. In combatting this evil in youth, we must recollect

the proverb, that "a man may br the water, but cannot make his minds of the young are pre-occupied not listen. Yet a crisis may come. and bethink themselves.

One promising method with them, TO FACTS. What sort of men are are loose—fierce—overbearing men. thing in them like sober and serious i are the wildest fanatics on earth. I agreed among themselves on any sch and felicity. Contrast with the chara dels that of real Christians.

It is advantageous to dwell, with y NEED AND NECESSITIES OF MAN. and grief tells a man that he needs i infidelity provides none. And what can do for you in death?"

Impress them with A SENSE OF TH RANCE. I silence myself, many times i sense of my own ignorance.

APPEAL TO THEIR CONSCIENCES. that you listen to infidelity? Is not infide carnal, wicked game? Is it not the very the Prodigal—*father, give me the portion that falleth to me?*—"The question why is received, exposes it, and shows it to i WHY—WHY will a man be an infidel? Your may urge difficulties: but tell them that cable difficulties surround you: you are co to believe, in ninety-nine cases out of a h whether you will or no; and shall you not t liever in the hundredth instance from choic

DRAW OUT A MAP OF THE ROAD OF DELITY. It will lead them to such stag length, as they never could suspect. *Is thy a dog, that he should do this thing?* The SPIRIT AND TONE OF YOUR HOUSE w great influence on your children. If it is t ought to be, it will often fasten conviction

, however wicked they may become, I have the truth of this in my own case: I said "My is right, and I am wrong! Oh, *let me die the of the righteous, and let my last end be like*

The bye-conversations in a family are, in few, of unspeakable importance.

the whole, arguments addressed to the heart more forcibly than those addressed to the

When I was a child, and a very wicked one of Dr. Watts's Hymns sent me to weep in a . The lives in Janeway's Token had the effect. I felt the influence of faith in suffering ians. The character of young Samuel came to me, when nothing else had any hold on my

On the Management of Children.

AT wisdom is requisite in correcting the evils ildren. A child is bashful perhaps: but, in ating this child, we are too apt to forget consequences. "Hold up your head. Don't gar." At length they hold up their heads; cquire such airs, that, too late, we discover ror. We forgot that we were giving gold, to ase dross. We forgot that we were sacrificing ity and humility, to make them young actors d tyrants*.

he reader cannot but admire the sentiments, which Hurd has, on this subject, put into the mouth of Mr. one of his supposed interlocutors in the Dialogue on n Travels.

ishfulness is not so much the effect of an ill education, proper gift and provision of wise nature. Every stage as its own set of manners, that is suited to it, and best as it. Each is beautiful in its season; and you might as barrel with the child's rattle, and advance him direct- the boy's top and span-farthing, as expect from diffi- uth the manly confidence of riper age. entable in the mean time, I am sensible, is the con my good lady: who, especially if she be a might

CHRISTIANS are imbibing so much of the temper of the age, that they set up for tutoring their children, and preparing them in a manner of means, not for a better state than the present. Yet in nothing should they be more unreservedly exact than in regard to children. Their applications, yea even their present and future, or misery, so far as they are in the power of states and conditions in life, may be attended with most minute and trivial events, all in the hand of God's hand, and not in ours. As it is the spirit of God pervades, in this respect, too intimate a world.



WHEN I meet children to instruct, I suffer one grown person to be present, who pursues a different method than the elder brethren even sit among them, to sanction and encourage the work. I have provided children are to be addressed in a proper manner. But that will effect little. It is easier than to talk to children, to treat them as they ought to be talked to.

A well-bred one, is perfectly shocked at this, and calls out on the taylor, the dancing-master, the travelled tutor, any body and ever from the pain of so disgraceful an object.

"She should, however, be told, if words soft enough could be found to call that the odious thing, which disturbs the nature's signatures impressed on that a body, but the passage from one season of life to another, the body is then the least graceful, who are making their last efforts and hastening to the grave, so the manners are least easy and disordered, conscious and impatient of its progress, ing all its faculties to their full growth.

See Bishop Hurd's Moral and Political

Lond. 1788. vol. 3d. pp. 99, 100



ort of ability. A man must have a vigorous imagination. He must have extensive knowledge, to fill in illustrations from the four corners of the earth; for he will make little progress, but by illustration. It requires great genius, to throw the mind into the habit of children's minds. I aim at this, but I find it the utmost effort of ability. No man ever put my mind half so much on the stretch. The effort is such, that, were one person present, who was capable of weighing the propriety of what I said, it would be impossible for me to proceed: the mind must, in such a case, be perfectly at its ease: it must not have to exert itself under cramps and fetters. I am surprised at nothing which Dr. Watts did, but his Hymns for children. Other men could have written as well as he, in his other works; but how he wrote these hymns, I know not. Stories fix children's attention. The moment I begin to talk in any thing like an abstract manner, the attention subsides. The simplest manner in the world will not make way to children's minds for abstract truths. With stories I could rivet their attention for two or three hours.



CHILDREN are very early capable of impression. I was imprinted on my daughter the idea of faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said—"My dear, you have some pretty beads here."—"Yes, Papa!"—"And you seem to be justly pleased with them,"—"Yes, Papa!"—"Well now, throw 'em behind the fire." The tears started to her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please: but I know I never told you to do any thing, which I

about them another time; but say no more
them now." Some days after, I bought
full of larger beads, and toys of the same
When I returned home, I opened the treasure
set it before her: she burst into tears with
"Those, my child," said I, "are yours
you believed me, when I told you it would
for you to throw those two or three pence
behind the fire. Now that has brought
treasure. But now, my dear, remember
as you live, what FAITH is. I did all this
you the meaning of FAITH. You threw it
away when I bid you, because you had faith
that I never advised you but for your
the same confidence in God. Believe what
that he says in his word. Whether you
stand it or not, have faith in him that he is
good."

On Family Worship.

FAMILY religion is of unspeakable importance
effect will greatly depend on the sincerity
head of the family and on his mode of

a, tender, heavenly. Worship, thus conducted, can be used as an engine of vast power in a family. It diffuses a sympathy through the members. It is off the mind from the deadening effect of worldly affairs. It arrests every member, with a morning and evening sermon, in the midst of all hurries and cares of life. It says, "There is a world!"—"There is a spiritual world!"—"There life to come!" It fixes the idea of responsibility on the mind. It furnishes a tender and judicious father or master with an opportunity of gently pointing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight of that subordination or service often sits on the minds of inferiors.

In my family-worship I am not the reader, but employ one of my children. I make no formal comment on the Scripture: but, when any striking fact or sentiment arises, I say "Mark that!"—"How God judges of that thing!" Sometimes I ask what they think of the matter, and how such a thing strikes them. I generally receive very strange, and sometimes ridiculous answers; but I am pleased with them: attention is all alive, while I am explaining wherein they err, and what is the truth. In this manner I endeavor to impress the import and scope of the passage on the family.

I particularly aim at the eradication of a false principle, wonderfully interwoven with the minds of children and servants—they take their standard from the neighborhood and their acquaintance, by this they judge of every thing. I endeavor to raise them to a persuasion, that God's will in the Scripture is the standard; and that this standard is perpetually in opposition to that corrupt one in the world and before them.

The younger children of the family will soon have grown old enough to perceive that the Bible has no likeness about it, that runs directly contrary to the dream of opinion. And then because this

character is so evident, and so inseparable from Scripture, the heart will distaste and reject the standard must be preserved. If a man lowers it, they would soon detect him; and after all, raise them up to the right standard. Much may be effected by manner, as to the truth; but, still truth will remain irksome to God touch the heart.

I read the Scriptures to my family in regular order: and am pleased to have them found for me. I look on the chapter of the day as a lesson sent for that day; and so I receive coming from God for the use of that day of my own seeking.

I find it easy to keep up the attention of the family, in comparison of that of my family. I found the attention best gained, by bringing the truths of Scripture into comparison with the events which are before our eyes. It puts more interest into family-expositions. I never found a sermon or the current news of the day fail of attracting attention. "How does the Bible account for this fact?—That man murdered his Father:—that thing happened in our house to-day:—does the Scripture say of such things?"

It is difficult to fix and quiet your family. Your servants are eager to be gone, to do some other hand. There has been some disagreement between them and their mistress. We have few opportunities. We must not drive hard on them times as these. Regularity, however, is enforced. If a certain hour is not fixed and adhered to, the family will inevitably be found in disorder.

Religion should be prudently brought into the family. The old Dissenters wearied the children. Jacob reasoned well with Esau, about the management of his children and his flocks. A something gentle, quiet, moderate should be the aim. There should be no scolding: mild and pleasant,

I avoid absolute uniformity: the mind revolts at it; though I would shun eccentricity, for that is still worse. At one time I would say something on what is read: but, at another time, nothing. I make it as NATURAL as possible: "I am a religious man: you are my children and my servants: it is NATURAL that we should do so and so."

Nothing of superstition should attach to family-luty. It is not absolutely and in all cases indispensable. If unavoidably interrupted, we omit it: it is well. If I were peremptorily ordered, as the Jews were, to bring a lamb, I must be absolute. But this service is my liberty, not my task. I do not, however, mean in any degree to relax the proper obligation.

Children and servants should see us acting on the Psalmist's declaration, *I will speak of thy testimony before Kings*. If a great man happen to be present, let them see that I deem him nothing before the word of God!

On the Influence of the Parental Character.

THE influence of the parental character on children is not to be calculated. Every thing around us has an influence on us. Indeed, the influence of things is so great, that, by familiarity with them, they insensibly urge us on principles and feelings which we before abhorred. I knew a man who took in a democratical paper, only to laugh at it. But at length, he had read the same things again and again, so often, that he began to think there must be some truth in them, and that men and measures were really such as they were so often said to be. A drop of water seems to have no influence on the stone; but it will in the end, wear its way through. If there be, therefore, such a mighty influence in every thing around us, the parental influence must be great indeed.

Consistency is the great character, in parents, which impresses children. They possess much temper; but if they see their father "keep the even tenor of his way," his impetuosity will be understood and allowed for as reasonable. The child will see and reflect on his parent's action: and this will have great influence on him. This influence may, indeed, be afterwards counteracted: but that only proves that counteracting efforts may arise, and carry the child another way. Old Adam may be too strong for young Reason.

The implantation of principles is of unspeakable importance, especially when culled from time out of the Bible. The child feels his authority supported by the Bible, and the influence of the Bible supported by his parent's weighty influence. Here are data—fixed data. A child very seldom get rid of these principles: they stand in his way. He wishes to forget them; but it is impossible.

Where parental influence does not counteract, it hampers. It hangs on the wheels of evil. My pious mother, who dropped things in my way, I could never rid myself of them. I was a profane infidel: but then I liked to be an infidel in my own way, rather than when alone. I was wretched by myself. These principles, and maxims, spoiled my jollity. With my companions I sometimes stifle them: like embers we kept each other warm. Besides, I was here a sort of hypocrite: I had beguiled several of my associates into opinions, and I had to maintain a character for them. But I could not divest myself of my principles. I went with one of my companions to see "The Minor." He could laugh at my mother Cole—I could not. He saw in her nature of all who talked about religion—their character. The ridicule on regeneration was bitter.

to me, it was none; it could not move my

He knew no difference between regeneration and transubstantiation—I did. I knew there was a thing. I was afraid and ashamed to do it. Parental influence thus cleaves to a man; it harasses him—it throws itself continually

on myself another evidence of the greatness of parental influence. I detect myself to this day, down maxims in my family, which I took in at five or four years of age, before I could possibly know the reason of the thing.

of incalculable importance to obtain a hold on conscience. Children have a conscience; not seared, though it is evil. Bringing the world into their view—planning and acting in the world before us—this gains at length, such an influence on them, that, with all the infidel poison they may afterward imbibe, there are few who, at night—in their chamber—in the midst of a storm of thunder—will not feel. They do not sleep like other men. They recollect that duty, which stands in their way. It rises up before them, like the ghost of Banquo to Macbeth. It thunders in their ears. After all, they are obliged to compound the matter with conscience—they cannot be prevailed on to return to duty without delay:—"I MUST be religious, one way or another. That is clear. I cannot get rid of it. Well! I will begin at such a time. I will begin such a scheme, and then?"

of parental influence—the spirit—the conversation—the influence of the parent, influence the child. What sort of man he is, such in a great degree, will be the constitution or accident give him. If the parent is a fantastic man—if a zealot, knows nothing but who married such a one, and who married such an one—if he is a low wretch—his children will usually

catch these tastes. If he is a very girls will talk learnedly. hard, miserly man—such will be I speak of as GENERALLY the open, that the parent's disposition ground to work on in that of the pen, that the child may be driven miser, for instance, often impossibly becomes a spendthrift.

After all, in some cases, pen seems to have been done and pious parent in vain. Yet he *the waters*. And, perhaps, after grave twenty years, his son's father told him.

Besides, parental influence cause God has said that it shall is not to stand reasoning and said that his character shall have

And this appointment of Parents often the punishment of a wicked man is a complete SELFIST. In such men talk about their "family"—they "must provide Their family has no place in the They push for themselves. If You think your children shall be they shall be rods for your own be your curse. They shall rise The most common of all human Parents groaning under the violence This is all the effect of parental

In the exercise of this influence leading dangers to be avoided.

Excess of SEVERITY is one of on the contrary, would talk to be talked. I flung out of the house wept too when I got into the *the powerful engine of a mother*

ould go on board a privateer. But there are moments to such desperadoes. God does not, ace, abandon them to themselves. There are s when the man says—"I should be glad to re- but I should not like to meet that face!" if he been treated with severity.

et excess of LAXITY is another danger. The of Eli affords a serious warning on this sub- Instead of his mild expostulation on the fla- it wickedness of his sons—*Nay, my sons, it is good report that I hear*—he ought to have ex- sed his authority as a parent and magistrate in ishing and restraining their crimes.

Remarks on Authors.

HEN I look at the *mind* of LORD BACON—it ns vast, original, penetrating, analogical, be- all competition. When I look at his *character* is wavering, shuffling, mean. In the closing e, and in that only, he appears in true dignity, man of profound contrition.

TER surpasses, perhaps, all others, in the d, impressive, and persuasive style. But he is o be named with Owen as to furnishing the stu- 's mind. He is, however, multifarious, com- ;, practical.

KE has, above all other men, the faculty of ring the life and spiritual sense of Scripture to a perfection, as to leave it like dry bones, sted of every particle of marrow or oil. SOU is earer the truth. He tells more of it; but he it with the tongue of a viper, for he was most rly set against the Puritans. But there is a t and life about him. He must and will be

heard. And, now and then, he starts on an unexpected and incomparable stroke.

THE MODERN GERMAN WRITERS, and a school formed after them, systematically intentionally confound vice and virtue, and excite passions against the morals and institutions of the country. There never was a more dangerous book written, than one that Mrs. WOLSTONCRAFT has written, which GODWIN published at his death. Her "Wrongs of Woman" is an apology for adultery; she labors to interest us in favor of an adulteress, by making crime the consequence of the barbarousness of a despicable husband, while she is painted as a woman of great goodness and sensibility. Nothing like this was attempted before the modern school.

"Some men," said Dr. Patten to me, "are crying fire! fire!" To be sure—where they get, there ought to be affectionate remonstrance; but would remonstrate, coldly and with indifference, with a man about to precipitate himself from a cliff, and not rather snatch him from destruction? Truth, in its living influence on a heart, will shew itself in consecratedness and zeal. When teachers of religion are destitute of these qualities, the world readily infers that religion itself is a farce. Let us do the world no wrong. It has very seldom found a considerate, accurate, and gentle, but withal earnest, bold, and enlightened teacher. When it has found truth has received a very general attention, a man was HERVEY, and his works have a reward.

HOMER approaches nearest of all the heathen to the grandeur of Hebrew poetry. With

cal light of Scripture, he would have wonder-
resembled it.

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KER is incomparable in strength and sanctity.
First books are wonderful. I do not so perfectly
: him, as he advances toward the close.

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KIEL's "Account of the Moravian Missions
ng the North American Indians" has taught
two things. I have found in it a striking illus-
ion of the *uniformity with which the grace of*
operates on men. Crantz, in his "Account
he Missions in Greenland," had shewn the
e of God working on a man-fish: on a stupid—
sh—senseless creature—scarcely a remove
a the fish on which he lived. Loskiel shews the
e grace working on a man-devil: a fierce—
dy—revengeful warrior—dancing his infernal
-dance with the mind of a fury. Divine grace
gs these men to the same point. It quickens,
ulates, and elevates the Greenlander: it raises
to a sort of new life: it seems almost to bestow
him new senses: it opens his eye, and bends his
, and rouses his heart; and what it adds—it sanc-
s. The same grace tames the high spirit of
Indian: it reduces him to the meekness, and
ility, and simplicity of a child. The evidence
ing to Christianity from these facts is, perhaps,
lom sufficient, by itself, *to convince the gain-*
er: but, to a man who already believes, it greatly
ngthens the reasons of his belief. I have seen
o in these books, that the fish-boat, and the oil,
l the tomahawk, and the cap of feathers except—
a Christian minister has to deal with just the
re sort of creatures, as the Greenlander and the
lian among civilized nations.

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EN stands at the head of his class of divines. His
lars will be more profound and enlarged, and

better furnished, than those of most others. His work on the Spirit has been my treasure and one of my very first-rate books. Such as RICCALTOUN rather disqualify than qualify a minister for the immediate business of the Original and profound thinkers enlarge his powers and bring into exercise the powers and exercise his own mind, and should therefore be his companions. Their matter must, however, be laid down before it will be fit for the pulpit. Such as Owen, who, though less original, has detail with wisdom, are copious in preparation and in matter better prepared for immediate use and in furniture ready finished, as it were in the mind.

PALEY is an unsound casuist, and is likely to do great injury to morals. His extenuation of crimes committed by an intoxicated man is fallacious and dangerous. Much crime of intoxication into the consequences follow from it, and you have the sum total of guilt of a drunken man.

RUTHERFORD's Letters is one of my classics. In truth the beam, I have no doubt, that of Virgil and Horace and all that the ancients agreed to idolize were weighed against it they would be lighter than vanity. He is original. There are in his Letters some sensibly forcible and arresting remonstrance converted men.

I SHOULD not recommend a young minister much deference to the SCOTCH DIVINERS, *Erskines*, who were the best of them, :

red, and prolix, and wearisome. He may find imparable matter in them, but he should beware of forming his taste and manner after their model. Not a more kind-hearted and liberal sort of deity. He had much better take up Bishop HALL. There is a set of excellent, but wrong-headed men, who would reform the London preachers on a more orate plan. They are not philosophers who talk. If Owen himself were to rise from the grave, as it were for the influence of the great name which he would bring with him, he might close his eyes with a small congregation, in some little meeting-house.

SHAKESPEARE had a low and licentious taste. When he chose to imagine a virtuous and exalted character, he would completely throw his mind into and give the perfect picture of such a character. He is at home in Falstaff. No high, grand, virtuous, religious aim beams forth in him. A man, whose heart and taste are modelled on the Bible, attracts him in the mass, while he is enraptured and astonished by the flashes of his pre-eminent genius.

"When you read my *Key to the Romans*," said Dr. LOR, of Norwich, to Mr. NEWTON.—"I have read it over."—"You have turned it over! And is the treatment a book must meet with, which cost me many years of hard study? Must I be, at last, that you have 'turned it over,' and then thrown it aside? You ought to have read it carefully, weighed deliberately what comes forward on serious a subject."—"Hold! You have cut me full employment, if my life were to be as long as Methuselah's. I have somewhat else to do in this short day allotted me, than to read whatever

any one may think it his duty to write. When I read, I wish to read to good purpose; and there are some books, which contradict on the very face of them what appear to me to be first principles. You surely will not say I am bound to read such books. If a man tells me he has a very elaborate argument to prove that two and two make five, I have something else to do than to attend to the argument. If I find the first mouthful of meat which I take from a fine-looking joint on my table is tainted, I need not eat through it to be convinced I ought to send it away."

I NEVER read any sermons so much like WATFIELD'S manner of preaching as LATIMER'S. You see a simple mind uttering all its feelings; and putting forth every thing as it comes, without any reference to books or men, with a *naïveté* seldom equalled.

I ADMIRE WITSIUS'S "Economy of the Commandments," but not so much as many persons. There is too much system. I used to study commentators and systems; but I am come almost wholly, at length, to the Bible. Commentators are excellent in general, where there are but few difficulties; but they leave the harder knots still untied. I find in the Bible, the more I read, a grand peculiarity that seems to say to all who attempt to systematize it—"I am not of your kind. I am not amenable to your methods of thinking. I am untractable in your hands. I stand alone. The great and wise shall never exhaust my treasures. By figures and parables I will come down to the feelings and understandings of the ignorant. Leave me as I am but study me incessantly." CALVIN'S Institutes are, to be sure, great and admirable, and so are

Commentaries; but after all, if we must have commentators—as we certainly must—**POOLE** is incomparable, and I had almost said abundant of himself.

Young is, of all other men, one of the most striking examples of the disunion of piety from truth. If we read his most true, impassioned, and impressive estimate of the world and of religion, we shall think it impossible that he was uninfluenced by his subject. It is however, a melancholy fact, that he was hunting after preferment at eighty years old, and felt and spoke like a disappointed man. The truth was pictured on his mind in most vivid colors. He felt it, while he was writing. He felt himself on a retired spot; and he saw death, the mighty hunter, pursuing the unthinking world. He saw redemption—its necessity and its grandeur; and while he looked on it, he spoke as a man would speak whose mind and heart are deeply engaged. Notwithstanding all this, the view did not reach his heart. Had I preached in his pulpit with the fervor and interest that his "Night Thoughts" discover, he would have been terrified. He told a friend of mine, who went to him under religious fears, that he must **GO MORE INTO THE WORLD!**

ON THE SCRIPTURES.

Miscellaneous Remarks on the Scriptures.

I AM an entire disciple of Butler. He calls his book "Analogy;" but the great subject, from beginning to end, is **HUMAN IGNORANCE**. Berkeley has done much to reduce man to a right view of his attainments in real knowledge; but he goes too far: he requires a demonstration of self-evident truths: he requires me to demonstrate that *table is before me*. Beattie has well replied to

error, in his "Immutability of Truth;" it pleased Mr. Hume to call that book—"P for the Ladies."

Metaphysicians seem born to puzzle found mankind. I am surprised to hear of their having demonstrated such and such. Even Andrew Baxter, one of the best of the metaphysicians, though he reasons and speculates has not demonstrated to my mind one step by his reasonings. They know nothing of the subject of moral and religious truth what God has revealed. I am so deeply convinced of this, that I can sit by and smile at the doings of these men; and especially when they find they have found out DEMONSTRATIONS. We are demonstrators, who will carry the work on them; till another man rises, who demonstrates the very opposite, and then, of course, I follow him!

We are mere mites creeping on the earth, oftentimes conceited mites too. If any being will condescend to visit us and tell us something may be known. "Has God a son?" This is the most important question that can be asked. All ministers should examine their ground to the foundation. Many are culpably superficial herein. But, when this has been done, let us have no more questionings and surmises. Myself, perhaps, convinced that I am entitled to be a teacher. Let us try. If he finds that I know more than I do—well; if he finds that I know nothing, and submits—I am not to renew my conviction in his mind every time he chooses to come to me to do so.

If any honest and benevolent man felt a burden on his breast concerning Revelation, he would not move wretches from *them there*; and would not move wretches from the only support, which they can have in this world. I am thoroughly convinced of this.

integrity and benevolence in all infidels. And as thoroughly convinced of the want of real faith of the Scriptures, in most of those who profess to believe them.

Metaphysicians can unsettle things, but they can do nothing. They can pull down a church, but cannot build a hovel. The Hutchinsonians said the best things about the metaphysicians. I am no Hutchinsonian; yet I see that they have done so, and that there is something worth proving in what they assert.

PRINCIPLE is to be distinguished from PREJUDICE. The man who should endeavor to weaken the belief of the truth of the Bible, and of the foundation of the leading doctrines of religion, from it of the leading doctrines of religion, under the notion of their being prejudices, should be regarded by me as an assassin. He stabs in my dearest hopes; he robs me of my solidness; and he has no equivalent to offer. This is the loss of evidence of the truth and value of Scripture within the reach of all men. It is my strongest

It assures me as fully as a voice could from heaven, that my principles are not prejudices. I have in the Bible my heart and the world painted to life; and I see just that provision made, which is competent to the highest ends and effects on this earth and this world.

The Bible resembles an extensive and highly cultivated garden, where there is a vast variety and profusion of fruits and flowers; some of which are more essential or more splendid than others; but none is not a blade suffered to grow in it, which does not its use and beauty in the system. Salvation for sinners, is the grand truth presented everywhere, and in all points of light; but the pure in heart sees a thousand traits of the divine character.

Remains of Mr. Cecil.

'of himself, and of the world—some bold, others cast as it were into the designed to be searched for and examined direct, others by way of intimation or i

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He, who reads the Scriptures only in t
tion, is but meanly prepared as a publi
The habit of reading the Scriptures in t
throws a new light and sense over numb
sages. The original has, indeed, been of
frequently, and sometimes so absurdly, on
ers, that their confidence in the translation
shaken. The judicious line of conduct he
To think with the wise, and talk with the
to attain, as far as possible and by all me
true sense and force of every passage; and
ever that differs from the received translati
it in imperceptibly, that the hearers may
structed while they receive no prejudice
that form in which they enjoy the Scripture

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No man will preach the Gospel so FREELY
Scriptures preach it, unless he will submit
like an Antinomian, in the estimation of a
body of Christians; nor will any man preach
PRACTICALLY as the Scriptures, unless he
submit to be called, by as large a body, an An
ian. Many think that they find a middle
which is, in fact, neither one thing nor another
since it is not the incomprehensible, but grand
of the Bible. It is somewhat of human contrivance
It savors of human poverty and littleness.

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WERE the Scriptures required to supply a direct
answer to every question which even a sincere
inquirer might ask, it would be impracticable. The
m, even now, a large volume. The method

adopted in them is, therefore, this:—
is given: the doctrine is stated: examples
it forward—cases in point, which illus-
ule and the doctrine: and this is found
or every upright and humble mind.

le and unprejudiced study of the Bible is
of religious extravagance. Many read it
rticular bias of mind. They read books,
others under the same views. Their
and conversation run in the same chan-
ey could awaken themselves from this
come to read the whole Scripture for
g which they could find there, they would
on a dream—amazed at the humble,
earing, holy, heavenly character of the
ligion of the Scriptures, to which, in a
less degree, their eyes had been blinded.

t way of interpreting Scripture, is, to
we find it, without any attempt to force it
particular system. Whatever may be
rred from Scripture, we need not fear to

Many passages speak the language of
alled Calvinism, and that in almost the
terms: I would not have a man clip and
se passages, to bring them down to some
t him go with them in their free and full
, otherwise, if he do not absolutely per-
i, he will attenuate their energy. But,
ook at as many more, which speak the
of Arminianism, and let him go all the
these also. God has been pleased thus
d to leave the thing; and all our attempts
it, one way or the other, are puny and
ble.



A MAN may find much amusement variety of prudential instruction—sublimity and poetry; but, if he stops short of its great end; for, *the testimony of the spirit of prophecy*. The grand study of the Scriptures, is, to discover therein, *the way, the truth, and the life*.

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In reading the Scriptures, we are apt to be farther removed from us, than from them; whom He spake therein: the knowledge will rectify this error; as if God could be from us than from them. In reading the testament especially, we are apt to think things spoken there, in the prophet Hosea, have little relation to us: the things taught by Christian experience will not error; as if religion were not always a SORT of transaction between God and the

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THERE are two different ways of treating truths of the Gospel—the SCIENTIFIC and the SIMPLE. It was seriously given me in 1825, when I first entered into the ministry, by a man who attended my church, that I should study the Scriptures, as I did so: but the idea that I acquired from this labor was, that most sagacious and subtle men can make out beyond the plain, obvious, and broad statement in the Scriptures. I should think it a proper and suitable punishment for a conceited pragmatist, to oblige him to digest the book. Another great truth, indeed, we may get from it: and that is, that the intemperate men of either side, are very little aware of the consequences, which may be legitimately drawn from their principles. Even Dr. Owen has erred

not compare him in this respect, with Baxter he has handled his points with far greater clearness and simplicity: yet he errs *ex abundantia*. He attempts to make out things with more accuracy and clearness, and system, than the Bible warrants. The Bible scorns to be treated scientifically. After all your accurate statements, it leaves you aground. The Bible does not come to ask our opinion of its contents. It proposes a constitution of grace, which we are to obey, though we do not wholly comprehend it. Endless questions may be started on the varieties of this constitution. Much of it I cannot understand, even of what respects myself; but I am bound to act on it. And this is agreeable to analogy. I will ask me questions on the fitness or unfitness of what I enjoin: but I silence him: "You are not yet able to comprehend this: your business is to believe me and obey me." But the school-divine will not be satisfied with this view of things: he can make nothing out satisfactorily. They are all *de re*, and their *de nomine*; but nothing is deduced by these attempts at clearness and nice distinctions. These very accurate men, who think they adjust every thing with precision, cannot agree among one another, and do little else than perplex plainer minds.



NEVER definitions men have given of religion, and none so accurately descriptive of it as that which is such a belief of the Bible as a main-living influence on the heart. Men may dispute, criticise, admire, dispute about, doubt, and even the Bible: but the RELIGIOUS MAN is satisfied because he so believes it, as to carry habitual-practical sense of its truths on his mind.

THE fears of the general class concerned about the superstratum but those of speculative minds chafe at the foundation. The less thinking man he is on the foundation: he whose intellectual turn, doubts concern itself. I have met with many of these cases. Attacks of this nature are common. A suspicion will, by surprise, reach the heart; and, for a time, will pain the imagination. I have found it useful on a glance over the whole thread of the whole presented in such a view to bring the mind to its proper tone: the independence, simplicity and truth impress with that heart, which can discern the things that felt them.



On the Old and New Dispensation

THE Old and New Testament: the scheme of religion. Neither part can be understood without the other: for great errors have arisen from the one. They are like the rolls on which the law was written, before books of writing were invented. It is but one system, from beginning to end; but the more we obtain of it grows clearer and clearer, and the more we wind the roll that contains it.



THERE is one grand and striking distinction between the spirit of the old dispensation and that of the New.

The Old Dispensation was a dispensation of waymarks, forms, and fashion



and measured: if a man did but gather on the Sabbath, he was to be stoned without ; if a Jew brought an offering, it was of no ; not presented at the door of the tabernacle: inner, the time, the circumstances were all ly instituted; and no devotion or piety of ould exempt a man from the yoke of all bservances, for God had appointed these as y in which he chose that a devout Jew should s his state of mind.

the New Dispensation changed the whole . Religion was now to become more pecul- spiritual transaction between God and the and independent, in a higher measure than before, of all positive institutions. Its few institutions had no further object, than the vation of the unity, order, soundness, and of the church—in regard to doctrine, gov- at, and discipline.

had these appointments that character of ommodating inflexibility, which marked the ions of the Old Dispensation. All nations, f all habits and manners, are to drink life the beneficent stream as it flows. It is to down no obstructions, that are not absolutely patible with its progress. But it is appointed vade every place which it visits. Some, it

without obstruction, and passes directly h. In some, it meets with mounds and ob- ; yet rises till it finds an entrance. Others fenced and fortified, that it winds round and flows forward: continuing to do so, till it, gth, finds some method of insinuating itself.

thus the dispensation of grace in the church modates itself to the various tempers and which it finds in different ages, nations, and of men: it leaves in existence numberless s and prejudices, if they are not inconsistent main design, and mingles and insinuates

itself among them. It has not limited to any one form of church polity, and is perfected in all its parts by divine will. Christians are left to act herein according to circumstances, and to the exercise of discretion under those circumstances.

On Typical and Allegorical Explanations of Scripture.

IT might be expected, that, when God determined to send his Son into the world, there should be a train and concatenation of circumstances preparatory to his coming—that the history should declare that he was to come, should express persons and things, which should form a preparation for the event, though not so as an absurd fancy might imagine.

There is a certain class of persons who rid themselves of the types. Sykes, even the brazen serpent is called in by way of illustration only, and not as a type. Robinson, of Cambridge, when he verged toward Socinianism, began to reject types; and to find matter of sport in the granates and the bells of the high priest. At all events, the subject should not be treated with levity and irreverence: it deserves attention.

With respect to the expediency of employing types much in the pulpit, that is another question. I seldom employ them. I am jealous for the sanctity of the Word of God, and its sanctions. The Old Dispensation was a dispensation: but the New is a dispensation of grace. When speaking of the typical dispensation, we must admire a master, like St. Paul, whose modesty becomes a duty in treating

jects in our ministry. Remember, "*This is none other but the house of God! and this is the gate of heaven!*" How dreadful if I lead thousands with nonsense!—if I lose the opportunity of impressing solid truths!—if I waste their precious time!"

A minister should say to himself: "I would labor to cut off occasions of objecting to the truth. I would labor to grapple with men's consciences. I would shew them that there is no strange twist in our view of religion. I must avoid, as much as possible, having my judgment called in question: many watch for this, and will avail themselves of any advantage. Some who hear me, are thus continually seeking excuses for not listening to the warnings and invitations of the word: they are endeavoring to get out of our reach; but I would hold them fast by such passages as, *What shall a man give in exchange for his soul!*"

Many men labor to make the Bible **THEIR** Bible. This is one way of getting its yoke off their necks. The **MEANING**, however, of the Bible is the Bible. If I preach, then, on imputed righteousness, for instance, why should I preach from *the skies pour down righteousness*, and then anathematize men for not believing the doctrine, when it is not declared in the passage, and there are hundreds of places so expressly to the point?

Most of the folly on this subject of allegorical interpretation, has arisen from a want of holy awe on the mind. An evil fashion may lead some men into it; and, so far, the case is somewhat extenuated. We should ever remember, however, that it is a very different thing to allegorize the New Dispensation from allegorizing the Old: the New is a dispensation of substance and realities.

When a careless young man, I remember to have felt alarms in my conscience from some preachers; while others, from this method of treating their subjects, let me off easily. I heard the man as

weak allegorizer: I despised him as a foolish preacher: till I met with some plain, simple, solid man who seized and urged the obvious meaning I shall, therefore, carry to my grave a deep conviction of the danger of entering far into typical and allegorical interpretations.

Accommodation of Scripture, if sober, will give variety. The apostles do this so far as to shew that it may have its use and advantage. It should however, never be taken as a ground-work, but employed only in the way of allusion. I may use the passage, *There is a friend that sticketh closer than a brother*, by way of allusion to Christ; but I cannot employ it as the ground-work of a discourse on him.

On the Diversity of Character in Christians, and on Correcting the Defects in our Character.

IN DISCOVERING AND COUNTERACTING THE DEFECTS OF OUR OWN CHARACTER, it is of chief importance that we really *intend* to ascertain the truth.

THE INTENTION is extremely defective in us. The man, who thinks he has such honest intentions yet has it very imperfectly. He says—"Touch me but touch me like a gentlemen. Do not intrude on the delicacies of society." The real meaning of which is, that he has no intention of hearing the truth from you. A man, who has a wound to be healed, comes to the surgeon with such an intention to get it healed, that if he suspected his skill or his fidelity he would seek another.

Intention, or a man's really desiring to know the truth concerning himself, would produce a *revolution*. He would soon find, that there is little of business in a man, who does not withdraw from the world.

ill begin with self-suspicion. "Perhaps I am or such a man. I see defects in all my friends, and I must be a madman not to suppose I also have mine. I see defects in my friends, they not only do not themselves see; but I will not suffer others to shew these defects to me. I must, therefore, take it for granted that I am more foolish and pragmatical fellow than I deceive."

begin thus, then he will be willing to proceed further: "Let me try if I cannot reach the defects." I have found out myself by seeing the picture in another man. I would choose men of my own constitution: other men would give me a false picture of myself. In such men, I can easily imagine things to be ridiculous or absurd, when I have seen them to be so in myself. We learn some features of our portrait from enemies: an enemy gives a hard feature probably, but not a truer likeness than can be obtained from a friend. What with your friend's tenderness for you, and your own tenderness for yourself, you never get at the true feature. We should, more-discourage our friends. You cannot, in one day, go to a man on a business of this nature without offending him. He will allege such plausible excuses for the defect, and fritter it away by reasoning. This shews the hypocrisy—the false-ness—the self-love—and the flattery of the heart. The endeavor to conceal or palliate defects, instead of a desire to discover them, grows up with us from fancy. There is something so deceitful in human nature that man is brought to believe his own lie! He is accustomed to hide himself from himself, that he is surprised when another detects and unmasks him. Azael verily believed himself incapable of doing what the prophet foretold. The motives urge us to attempt a rectification of our defects. Consider the importance of char-

acter: he, who says he cares not what of him, is on a very low form in the experience and wisdom: character and in almost every thing. It should be censured how much we have smarted for want of to our defects: nineteen out of twenty of our times, arise from this cause.

In counteracting our defects, however, be cautious not to blunder by imitation. There are such men in the world as said. One of these men takes up the history of Loyola; and nothing seems worthy of him but to be just such a man in all the extraneous of his character and conduct. We should till we find where our character fails, amend it—not attempt to become another.

A wise man, who is seriously concerned the truth respecting himself, will not speak from a fool. The great men, who keep their retinue, learnt more truth from their companions. A real self-observer ask whether there is any truth in what says of him. Nay, a truth, that may be envy or anger, will not lose its weight. The man, who is determined to find must bear to have it even beaten into him ever found it by chance, or “yawned it with a wish.” When I was young, my mother a servant whose conduct I thought truly a man was hired to brew; and this servant watch his method, in order to learn him the course of the process, something was she did not understand. She asked him abused her with the vilest epithets for ignorance and stupidity. My mother asked she related it, how she bore such abuse. *be called,*” said she, “worse names a times, for the sake of the information vantage out of him.”

an would seriously set himself to this work, retire from the crowd. He must not live idle. If he is always driving through the mire of the day, he will be so in harness as not to see the road he is going.

He must place perfect standards before his eyes. He must banish his favorite notions; and, there, the perfect man is a proper standard. The perfect standard is only to be found in Scripture. Elijah stood on Mount Sinai, and holds up the perfect standard before us, till he shrinks into himself.* I have no benefit in being sickened and disgusted with the false standards of men. I turn, with new convictions, to the perfect standard of the Lord.

He should also commune with his own heart upon his fall. "How did I fall, at such or such a time, in such peculiar humours! Had any other man done so, I should have lost my patience with him."

Finally, he must make his defects matter of prayer—*Search me, O God, and know my inward parts; and know my thoughts: and see if there be any wicked way in me, and lead me in the way of truth.*



He is to be estimated, as Johnson says, by the purity of his CHARACTER. A block of tin may have the appearance of silver, but still it is tin; and a block of silver may have an alloy of tin, but still it is silver. The mass of Elijah's character was excellence; as not without the alloy. The mass of his character was base; yet he had a portion of which was directed by God to great ends. They are made the same use of as scaffolds; employed as means to erect a building, and then are taken down and destroyed.

* 1 Kings xviii, 17, &c.

WE must make great allowance for const could name a man, who, though a good man unguarded in his tongue than many immoral shall I condemn him? he breaks down almost here only. On the other hand, man mild and gentle, as to make one wonder a character could be formed without true tering into its composition.

GOD has given to every man a peculiar color. No man is to say "I am such or such a man can be no other—such or such is my will: I am what God made me." This is true, in a sense; but, in an unsound sense, it has been foolishly and wickedly to charge their duties, and even their crimes, on God. It is a man's duty to understand his own constitution, to apply to it the rein or the spur, as it may. All men cannot do, nor ought they to do, in the same way, nor even the same thing. There are common points of duty, on which all habits are to meet. The free horse is checked, perhaps, up-hill, and the sluggish urged; but the same spirit, which would be exhausted itself before, shews itself probably resistance down-hill, when he feels the reins press upon him behind—but he must be out of his resistance.

THERE is a large class of Christians, who are crimination in religion. They are sound, excellent men, but they are not men of deep piety. They are not men of Owen's, Gilpin's, or Bradford's school. They are, in a general, but not a minute acquaintance, in combat between sin and grace in the heart. They have learnt not to bring deeply experimental

ore such persons. They cannot understand n, but are likely to be distressed by them. This erence between persons of genuine piety arises a constitution—or from the manner in which grace of God first met them—or from the nature and degree of temptation through which God led them. A mind finely constituted, or of ng passions—a mind roused in its sins, rather one drawn insensibly—a mind trained in a ere school for high services—is generally the ject of this deeply interior acquaintance with gion.



ERE is a great diversity of character among l Christians. Education, constitution, and circumstances will fully explain this diversity.

le has seen but little of life, who does not discern every where the effects of EDUCATION on n's opinions and habits of thinking. Two children bring out of the nursery that, which displays lf throughout their lives. And who is the man, t can rise above his dispensation, and can say ou have been teaching me nonsense?"

As to CONSTITUTION—look at Martin Luther: may see the man every day: his eyes, and nose, l mouth attest his character. Look at Melancton: he is like a snail with his couple of horns: he s out his horns and feels—and feels—and feels. education could have rendered these two men ce. Their difference began in the womb. Lur dashes in saying his things: Melancthon must round about—he must consider what the Greek s, and what the Syriac says. Some men are n minute men—lexicographers—of a German racter: they will hunt through libraries to rec- a syllable. Other men are born keen as a or: they have a sharp, severe, strong acumen. cut every thing to pieces: their minds are like

a cast of instruments; touch which wounds: they crucify a modest man. They should aim at a right knowledge of character: they attained this, they would find out the easily besets them. The greater the character of such men, the greater their cruelty. They ought to blunt their instruments. They ought to blunt them in a case. Other men are ambitious of power: pride and power give a velocity to motions. Others are born with a quiet mind. Some are naturally fierce, and some are naturally mild and placable. Men often take to themselves great credit for what they owe to nature. If we would judge rightly, we should take that narrowness or expansion of mind, that hardness or generosity, delicacy or boldness, of merit or demerit than we commonly take to them.

CIRCUMSTANCES, also, are not taken into the account, when we estimate character. For example—we generally censure reformers and Puritans as dogmatical, systematic men. But, it is easier to walk on a beaten road than to form that road. *Other men labour, we have entered into their labors.* In a smooth road we can walk abroad; but, in a rough and steep road I should find it another thing to turn head down than to dare all weathers. These men had to bear the burden and heat of the day: they had to fight hard times: they had to stand up against the power of the world. Their times were not like our times: we may now think what he will, and nobody can contradict him. A man of that school was, of necessity, stiff, rigid, unyielding. Tuckney was such a man. Whichcot was for smoothing things, and for walking abroad. We see circumstances operating in other ways. A minister unmarried, and a minister married, are very different men. A minister in a small parish, and the same man

where his sides are spurred and goaded, are different men. A minister on tenter-hooks—ed—schooled, and the same man nursed—red—put into a hot-house, are very different. Some of us are hot-house plants. We grow not better—not stronger. Talents are among circumstances which form the diversity of character.

A man of talents feels his own powers, and thrusts himself into that line which he can pursue, to the most success. Saurin felt that he could flourish—thunder—enchant like a magician. One should seriously consider, how far his position and turn of mind and circumstances drive him from the right road. It is an easy thing for a man of vigor to bring a quiet one before his bar: it is as easy for this quiet man to condemn the other as for that. Yet both may be really pious men—serving God with their best powers. *Every man has his gift of God; one after this manner, and another after that.*

On the Fallen Nature of Man.

Man is not to acquire little new knowledge on any subject, compared to that which I acquire concerning man. This subject is inexhaustible. I have read Colquhoun's Treatise on the "Police of the Metropolis," and Barruel's "Memoirs of Jacobinism." When we preachers draw pictures of the fallen nature in the pulpit, we are told that we exaggerate it. Calumniate it!—Let such censurers send these writers, and confess that we are novices in pointing out the vices of the heart. All of us live to the discoveries of the evils of the heart—not of the virtues. All our new knowledge of human nature is occupied with its evil.

BARTHOLOMEW Fair is one of the most exhibitions of unrestrained human nature in the world. The monkey, the tiger, the wolf, and the goat, are not only to be found in, but in human form; with all their brutality, and filthiness. It displays man in its most degraded, ridiculous, and abominations. The tiger may be seen in a quiet if we pass through Dyot street: he crouches he blinks. But, at Bartholomew fair, he is—vigorous—ferce. Passing through a country town, I witnessed a most instructive Two withered, weather-beaten wretches standing at the door of a show-cart, and two-pences from sweet, innocent, ruddy girls, who paid their money, and drop curtsies; while these wretches smiled at simplicity, and clapped them on the back as they entered the door. What a picture this of sets off his shows, and draws in heedless and takes from them every thing they have about them! There was a fellow dressed zany, with a hump back and a hump lengthened nose, and a lengthened chin. a depth of degradation must human nature to seek such resources! I derived more in from this scene, than I could have done from elaborate theological treatises.

VIEW man on whatever side we can—in his vices, or in his ferocities—in the sins of his nature, or in the sins of his spirit:—catch him where you will—his condition is deplorable. While he is sunk in the mass himself, he has no perception of his state: but, when he emerges, he looks down with amazement, but little, however, of its abomination; he has still an affinity with the evil.

MAN nature is like the sea, which gains by the
of the tide in one place, what it has lost by the
in another. A man may acquiescé in the
mod which God takes to mortify his pride; but
is in danger of growing proud of the mortifica-
; and so in other cases.

On the Need of Grace.

ERE is something so remarkable in the genius
spirit of the Gospel, that it is not to be under-
d by any force of speculation and investigation!
ter attempted this method, and found it vain.
: state of the heart has the chief influence, in
search after truth. Humility, contrition, simi-
lity, sanctity—these are the handmaids of the
erstanding in the investigation of religion.

is it that some men labor in divine things
it and day, but labor in vain? How is it that
can turn over the Bible from end to end, to
sort errors and heresies—absurdities and blas-
mies? They take not the SPIRIT with the
rd. A spiritual understanding must be given—
acious perception—a right taste.

VERY extraordinary thing," said one, "if I,
have read the Bible over and over in the orig-
languages—have studied it day and night—and
e written criticisms and comments on it: a very
ardinary thing that I should not be able to
over that meaning in the Scriptures, which is
to be so plain that a *way-faring* man though a
shall not err in discovering it!" And so it is
ardinary till we open this Bible; and there

we see the fact explained. The man preaches the word of God in his own will, not find what the fool shall discover in teaching of divine wisdom: *For it is with destroy the wisdom of the wise, and will nothing the understanding of the prudent; hath chosen the foolish things of the world found the wise.*

God, in his providence, seems to make count of the measures and contrivances in accomplishing his designs. He will do it and his hand will be seen in the doing of it; we are obliged to wait for the tide. When the tide and the wind sets in fair, let us hoist sail. When the tide has left a ship on the beach, we may attempt to move it in vain; but when floated by the water, a small force moves it. We must wait for openings in Providence. In I view the darkness of the heathen world follow every apparent leading of Providence in our endeavors to communicate light to the heathens. but, still, the opening and the whole work of God. Thousands, indeed, hear the Gospel are no more impressed by it than thoughtless heathens. The minds of some men were a regular blockade, and yet yield to a blow—sit unchanged under a searching and yet fall beneath a casual word. In such cases. We might account, indeed, for some measure, as philosophers. The mind plants itself against and repels the force of avowed attacks of the preacher, may be by a hint addressed, perhaps, to another: all, the whole work is of God. We may misjudge little, therefore, of the vehicle. The good wants of men—the indisposition of the will—the mighty power of God—are always a

y the same. By whatever vehicle God conveys : mighty energy, which disposes man to find the ef of his wants in the Gospel, HE still is the ker. It is a divine operation of God's Holy rit. If God would raise up heathen princes 1 the spirit of Peter the Great, or Kouli Khan, send them forth under the powerful influence Christianity to proselyte their subjects, we might ect the end to be accomplished: but this is a eme suited to our littleness, and not to Him, *we thoughts are not as our thoughts, and whose is are not as our ways.*

ADY proposed to me a case, which seemed to to decide against those views of religion called ngelical. She knew a most amiable girl, who , respectful and attentive to her parents, and aging and lovely to all connected with her: who , however, no objection to seeing a play; and , certainly nothing of that, which she knew I uld call religion: but she asked if I could believe t God would condemn such a character to ever- ing misery. Many persons view things in this r. They set themselves up to dictate to God at should be done, on points which he only can rmine. If these persons are ever cured of this , it must probably be in some such way as that which it pleased God to teach Job. Job could ert his integrity and his character against the uments of his friends; but, when God asked *where wast thou, when I laid the foundations of earth?* Job prostrates his soul with this declar- a—*I have heard of thee with the hearing of the , but now mine eye seeth thee. Wherefore I or myself, and repent in dust and ashes.*

er thinking man will look round him, when he ts on his situation in this world; and will ask

"What will meet my case? What is it that I
 What will satisfy me? I look at the RICH—
 see Ahab, in the midst of all his riches, a
 heart for a garden of herbs! I see Dives, a
 his wealth, lifting up his eyes in hell, and b
 for a drop of water to cool the rage of his
 ings! I see the rich fool summoned away,
 very moment when he was exulting in his
 If I look at the WISE—I see Solomon, with
 wisdom, acting like a fool; and I know, th
 possessed all his wisdom, were I left to m
 should act as he did. I see Ahithophel, w
 his policy, hanging himself for vexation! I
 to men of PLEASURE—I see that the very
 all pleasure is, that it is Satan's bed into w
 casts his slaves! I see Esau selling his birth
 for a mess of pottage! I see Solomon, after
 enjoyments, leaving his name a scandal
 church to the latest age! If I think of go
 take a walk in Westminster Abbey—there is
 of all inquiry. There I walk among the
 dead! There is the winding up of human
 And what remains of the greatest man of m
 try?—A boasting epitaph! None of these
 then, can satisfy me! I must meet death—
 meet judgment—I must meet God—I mu
 eternity!



On the Occasions of Enmity against Chris

THE *cause* of enmity against real Christian
 the heart. The angel Gabriel might exhi
 truth, but the heart would rise in enmity. I
 pose that there is any way of preaching the
 as not to offend the world, is to know not
 the subject.

*There are many occasions, however, of
 forth this enmity. Any man, who should
 me, would put me to pain; but he would*

gravate my pain, if he rudely tore my skin. occasions may render the reception of that truth really impossible, which, under the most favorable circumstances, is received with difficulty.

IGNORANCE, in ministers, is an occasion of exciting enmity against Christianity. A man may be ignorant on almost every subject, except the way of salvation. But if others see him to be a fool off his own ground, they will think him a fool on that ground. It is a great error to rail against man learning, so as to imply an undervaluing knowledge. A man may have little of what is called learning, but he must have knowledge. Any man was such a man.

Religious profession was, at first a CONFLICT—SACRIFICE: now it is become a TRADE. The world sees this spirit pervade many men: and it is a great occasion of enmity. Men of learning and character have confirmed this impression: they have brought out this mischief, and exhibited it to the world. Let any man look into Warburton's doctrine of Grace," and he may sit down and wonder that God should suffer such occasions of enmity to arise.

PHANATICAL TIMES furnish another occasion. The days of Cromwell, for instance. The great mercy of godliness will never want instruments to make the best of such subjects of ridicule. As long as such a book as Butler's Hudibras is in the world, it will supply occasions of enmity against religion.

AN UNHOLY, INSOLENT PROFESSOR OF RELIGION occasions enmity. He scorns and insults mankind. His spirit is such as to give them occasion of condemning the truth which he professes. The world will allow some men to call it to account: they will feel a weight of character in a just man.

ECCENTRICITY, in religious men, is an occasion of enmity. Ask an eccentric man, a question: he will stare in your face, and look very unusual. I knew one of these men who called on a farmer as he was passing, "Farmer! what do you know of Jesus Christ?" Much spiritualism lurks under this conduct. There is want of breeding and good sense. The world is led to false wrong associations by such characters: "Religion makes a man a fool, or mad: therefore I will become religious."

INJUDICIOUS PREACHING increases the odium of the cross. Strange interpretations of Scripture—ludicrous comparisons—silly stories—talking without thinking—these are occasions of enmity.

THE LOOSE AND INDISCREET CONDUCT of professing Christians, particularly of ministers, another occasion. The world looks at ministers of the pulpit, to know what they mean when in it.

AN OSTENTATIOUS SPIRIT in a professor of religion does great injury—that *giving out that is some great one*. Even a child will often detect this spirit, when we think no one discovers it.

THE MANNER OF CONDUCTING THE DEVOTIONAL PART OF PUBLIC SERVICE is sometimes offensive. It is as much as to say, "*we mean nothing by this service.*"* Have patience, and ye shall hear me!"

SLIGHTING THE OFFENCE OF IRREGULARITY has done much harm. It was a wise reply of Spanish minister to his king: "Omit this affair it is but a ceremony!"—"A ceremony! Why then King is a ceremony!"

Good men have given occasion of offence **MAINTAINING SUSPICIOUS CONNEXIONS**. There is a wide difference between my not harassing and exposing a doubtful character, and my indorsing and authenticating him.

CONTEMPT OF MEN'S PREJUDICES OF EDUCATION will offend. It was not thus with St. Paul: *He made all things to all men, that I might by all means save some.*

A WANT OF THE SPIRIT OF THE CROSS IN PROFESSORS increases the offence of the *ess*—that humility, patience, and love to souls, such animated Christ when he offered himself on cross for the sins of the world.

These are some of the stumbling-blocks in the way of the world. And *woe unto the world, says our Lord, because of offences! for it must needs be that offences come, but woe unto him by whom the offence cometh!* Every man, who is zealous for the diffusion of true religion, should keep his eye on all occasions of offence, since religion, of itself and in its own native beauty, has to encounter the natural enmity of the degenerate heart.



On Religious Retirement.

It is difficult to speak on the subject of RELIGIOUS RETIREMENT. I am fully persuaded that most religious tradesmen are defective in this duty, those especially in this great city. I tell every one of them so with whom I am intimately acquainted, and they all contest the point with me.

Yet there are some considerations, which, in my own private judgment concerning the thing, lead me to think that the religion of a great city is to be viewed in an aspect of its own. I say not this to excuse men whom I see endangered by the spirit of the place. Give them an inch, and they will take an ell. But I learn from it to aim at possibility, and not to bend the bow till it breaks.

I say, every where and to all—"You must hold your course with God, or your soul will die. You must walk with God, or Satan will walk with you. You must grow in grace, or you will lose it: an

you cannot do this, but by appropriating a due portion of your time, and diligently applying suitable means." But, having leave it. I cannot limit and define to such exact way in which they must apply the principles, but the principles themselves I know; and what I ought to do were I seem now to know: but what I really were I in trade, I know not; and, because it not, I am afraid, in telling another man how he ought to apply this principle, that act hypocritically and pharisaically. State of retirement ought to be appointed and observed, but the time and the measure of retirement must be left to a man's own judgment and conscience.

I am restrained from dogmatizing on this by reflecting on the sort of religion which is best suited to human nature, especially to human nature harassed, loaded, and urged as it is in this great city.

But I am restrained also by another consideration.—Difference of character seems to produce a holy variety on the operation of religious duties. Some men live in a spirit of prayer, scarcely able to fix themselves steadily in the solemn act of prayer. Our characters are all our own, that if a man were to come into the world in order to form himself on my model, and to take me for a month, it might seriously injure him. I have a favorite walk of twenty steps in my study and chamber: that walk is my oratory: if any other man were obliged to walk as he does, it is very probable he could not pray at all.

In defining the operation of religious duties, I am afraid of becoming an Albert Dürer. Dürer gave rules for forming the perfect man. He marked and defined all the rules

tions. Albert Durer's man became the model of perfection in every Academy in Europe: and every Academy in Europe has abandoned it, and no such figure was ever found in nature. I said of reducing the variety, which, to a certain degree, may be of God's own forming, to my notion of perfection. "You must maintain and cultivate a spirit of devotion"—I say to all: "but be ye, as conscientious men, of the particular suited to your circumstances."

SPIRIT of devotion should be our great aim. We are, indeed, buried in sense, and cannot possess or improve this spirit, but by proper means; yet these means are to be adapted and varied to character and situation.

TRUST walk with God. In some way or other, whatever be my character or profession, I must cultivate the holy habit of connecting every thing I pass in my house and affairs, with God. If sickness or health visit my family, my eye must see, my heart must acknowledge the hand of God in it. Whether my affairs move on smoothly or otherwise, God must be acknowledged in them. If anything out of my house or come into it, I must regard it as coming in as under the eye of God. If I am engaged in business all day long, I must still have the glory of God in my view. If I have any affair to transact with another, I must pray that God will be with us in that affair, lest we should blunder and injure and ruin each other."

This is the language of a real Christian. But, devoid of such a spirit as this among the great body of men professing themselves religious—what do we see but a driving, impetuous pursuit, of the world!—and, in this pursuit, not seldom—mean, unchristian, yea immoral practices!

I once went to a friend for the express purpose of calling him out into the world. I said to him, "It is your duty to accept the loan of the

thousand pounds, and to push yourself in an ampler sphere." But he was a rare and his case was rare. His employers "We are ashamed you should remain so want in our house, with the whole weight on you. We wish you to enter as a prisoner, and will advance you ten thousand; is the custom of the city—it is your dissatisfaction to see you in your present, assured him that it appeared to me to accede to the proposal. But I did not. He said—"Sir, I have often heard from it is no easy thing to get to heaven. I heard from you that it is no easy thing the world. I have every thing I would encumber me—increase my difficulties endanger me."

SOLITUDE shews us what we should be, shews us what we are. Yet, in the solitude shews us our true character better society. A man in his closet will find nature herself forth in actings, which the presence of others would restrain him from bringing to effect. She schemes and she wishes, her reserve. She is pure nature. An enlightened vigilant self-observer is surprised and alarms himself on his guard. He goes forth into the world. But society shews him nature is practically evil. The circumstances of the day as they arise carry him away. If abstract himself, and follow the actings of his mind with an impartial eye, he could not help himself to be the man who had entered the world with such holy resolutions.

RECOLLECTION is the life of religion. Man wants to know no new thing, but

He elevated more above the world by secluding
himself from it as much as his duties will allow,
religion may effect this its great end by bring-
ing its sublime hopes and prospects into more steady
possession on the mind.

Now not how it is, that some Christians can
have so little of recollection and retirement. I
find the spirit of the world a strong assimilating
principle. I find it hurrying my mind away in its
pursuit, and sinking me among the dregs and filth
of a carnal nature. Even my ministerial employ-
ments would degenerate into a mere following of
the trade and crying of my wares. I am obliged to
withdraw myself regularly, and to say to my heart
"What are you doing?—Where are you?"

On a Spiritual Mind.

MR. OWEN says, if a man of a carnal mind is
brought into a large company, he will have much
to do: if into a company of Christians, he will feel
little interest: if into a smaller company engaged in
religious exercises, he will feel still less: but if
taken into a closet and forced to meditate on God
and eternity, this will be insupportable!

The spiritual man is born, as it were, into a new
world. He has a new taste. He *savors the things*
of the Spirit. He turns to God, as the needle to
its pole.

This is a subject of which many can understand
a little. They want spiritual taste. Nay they ac-
quire it with enthusiasm. Bishop Horsley will go all
the way with Christians into their principles: but he
lacks the feelings and desires of a spiritual mind
enthusiastical.

There are various CHARACTERISTICS of a
spiritual mind.

SELF-LOATHING is a characteristic mind. The axe is laid to the root of a new spirit.

It maintains, too, A WALK AND CONVEY GOD. *Enoch walked with God.* There is action between God and the spiritual man. The man feels dead and heartless, that is, a complaint to God. He looks to God for the day—for the hour—for the business.

A spiritual mind REFERS ITS AFFAIRS TO GOD. 'Let God's will be obeyed by me in this way may differ from that which I should do, but let it be so! *Surely, I have behaved and myself as a child that is weaned of his mother is even as a weaned child.*'

A spiritual mind has something of the sensitive-plant. "I shall smart if it is or that." There is a holy shrinking away from evil.

A spiritual mind enjoys, at times, the HOLY JOY AND SATISFACTION, which it gives even itself. When bereaved of creature comforts, it can sometimes find such a repose in God and his promises, that the man can say "Well, enough: let God take from me what else he pleases."

A spiritual mind is a MORTIFIED mind. The church of Rome talks much of mortification, but her mortification is not radical and spiritual. Stylites will willingly mortify himself on his pillar. If he can bring people around him to pray to him, he mortifies himself. But the spiritual mind mortifies itself in whatever would retard its progress toward heaven: it must rise on the wings of faith and hope, and love.

A spiritual mind is an INGENUOUS mind. It is a sort of hypocrisy in us all. We are not stripped of all disguise. One man wraps round himself a covering of one kind, and another of another. They, who think they do not this, yet do it, they know it not.

this spiritual mind is a SUBLIME mind. It has a vast and extended view. It has seen the grand beauty of Christ, and cannot therefore be the *goodly buildings* of the temple: as Christ, when he was in the world, had seen his Father's House, and was not therefore to be taken with the glory of the temple structure!

Could you urge young persons, when they are staggered by the conversation of people of the world, to look on the characteristics of a spiritual mind. You cannot answer their arguments, yet mark the spirit; and mark what a contrary spirit that is to which you are called to cultivate."

There are various MEANS of maintaining and cherishing a spiritual mind. Beware of saying concerning this or that evil, *Is it not a little one?* Such words on mortifying the body. There are silent enemies which the flesh will steal on us:—the temptations too apt to rise: the tongue will let itself loose: the imagination, if liberty is given to it, will hurry away. Vain company will injure the mind: carnal professors of religion especially will lower it, as we catch a contagion from such men. Misemployment of time is injurious to the mind: when resting, in illness, on my past years, I have come back with self-reproach on days spent in my study: I was wading through history, and poetry, and monthly journals; but I was in my study! Another sin trifling is notorious to all observers: but what am I doing?—Nothing, perhaps, that has a hindrance to the spiritual good of my congregation! Do not speak against a chastized attention to literature, but the abuse of it. Avoid all idleness: *rise thyself unto godliness*: plan for God. Beware of temptation: the mind, which has dwelt on sensual objects, will be in darkness for days. Associate with spiritually-minded men: the very sight of a good man, though he says nothing, will refresh

the soul. Contemplate Christ: be much in
 ment and prayer: study the honor and glory of
 Master.



On Declension in Religion.

A CHRISTIAN may decline far in religion, & being suspected. He may maintain appearance. Every thing seems to others to go on well. He suspects himself: for it requires great labor to maintain appearances: especially in a minister. Discerning hearers will, however, often detect declensions. He talks over his old matter, & says his things, but in a cold and unfeeling manner. He is sound, indeed, in doctrine; perhaps more sound than before; for there is a great test of the soundness of doctrine, when appearances are kept up in a declining state of the heart.

Where a man has real grace, it may be a dispensation toward him that he is suffered to decline. He walked carelessly. He was left to decline, that he might be brought to feel his sin, & vigilance. If he is indulging a besetting sin, please God to expose him, especially if he is a spirited man, that he may hang down his head as long as he lives. He acted thus toward David Hezekiah. But this is pulling down, in order to build up again.

The CAUSES of a decline in religion are many, & remarked.

The WORLD has always much to do in religion. A minister is tempted, perhaps to sacrifice every thing to a name. If any appearance is suffered to prevail, it will stupify the minister. Religion is an abstract and elevated affair: *The life is above to the wise, to depart from hell.* KEEPING ON GOOD TERMS WITH THE WORLD, RESPECT US, is a snare. A SPECULATIVE LIFE OF MIND is a snare: it leads to that evil



Belief, which departs from the living God. VAIN CONFIDENCE thinks himself in no danger: he knows the truth: he can dispute for the truth: "What should we fear?" Why, that we have no fear. TRILING WITH CONSCIENCE, is a snare: no man engages himself in any thing which his conscience tells him ought not to be done, but it will at length carry away his spirituality of mind. THE SYMPTOMS of a religious decline are any:—

When a minister begins to depart from God, and to lose a spiritual mind, HE BECOMES FOND OF METIMES OF GENTEEL COMPANY, who can entertain him, and who know how to respect his character! This genteel spirit is suspicious: it is associated with pride and delicacy, and a love of ease: in short, it is the spirit of the world. It is the reverse of condescending to mean things: it is the reverse of the spirit of our Master.

It is a symptom of decline, when a man will UNNECESSARILY EXPOSE THE IMPERFECTIONS OF THE RELIGIOUS WORLD. "Such a man," he will say, "is fond of praying; but he is fond of money." This is the very opposite spirit to that of St. Paul, who speaks *even weeping* of those who *love earthly things*.

A VIOLENT SECTARIAN SPIRIT is a sign of religious declension. Honest men stand firm for the vitals of religion. If the mind were right, the circumstances of religion would not be made matters of fierce contention. The spirit of St. Paul was of another kind. *If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend—One believeth that he may eat all things: another, who is weak, eateth herbs. Let not him, that eateth, despise him that eateth not; and let not him, which eateth not, judge him that eateth.*

AVERSION FROM REPROOF marks a state of religious decline. The man cannot bear to have his state depicted, even in the pulpit. He calls the preaching, which searches and detects him, *Armian* and legal. *Hast thou found me, O mine enemy?* Why should he quarrel with the truth? If that truth is delivered in its just proportions, his quarrel is with God!

STUPIDITY UNDER CHASTISEMENT proves a man to be under declension. He is not disposed to ask, *Wherefore dost thou contend with me?* He is kicking against the pricks. He is stricken, but has not grieved. He is chastised, as a bullock unaccustomed to the yoke.

Such a man, too, has often a **HIGH MIND**. He is unhumbled—boasting—stout-hearted. He is ready to censure every one but himself.

UNNECESSARY OCCUPATION is another evidence of declension. Some men are unavoidably much engaged in the world; to such men God will give especial grace, if they seek it; and they shall maintain a spirit of devotion even in the bustle and occupation of their affairs. But some men will be rich, and therefore fall into temptation and a snare; they will have shops in different parts of the town; they say they do not feel this affect their religious state; but I cannot believe them: a man is declined from God before he enters on such schemes: a spiritual and devout man will generally find the business in which he is already engaged a sufficient snare.

In short, the symptoms may be this or that, but the disease is a dead palsy. *Ephraim!*—he hath mixed himself among the people: Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not: yea gray hairs are here and there upon him, yet he knoweth it not.

22 a Christian's associating with Irreligious Persons for their Good.

RIST is an example to us of entering into bad society. But our imitation of him herein we admit of restrictions. A feeble man must be in danger. If any one could go into society Christ did, then let him go; let him attend marriage-feasts and Pharisees' houses.

Much depends on a Christian's observing his call to the openings which Providence may make before him. It is not enough to say that he frequents bad company in order to retard the progress of evil.

But, when in company of people of the world, we should treat them kindly and tenderly—with loving and compassion. They should be assisted, if they are inclined to receive assistance. But if a Christian falls into the society of a mere worldling, it must be like the meeting of two persons in rain—they will part as soon as possible. If a man loves bad company, it is an evil symptom.

It is a Christian's duty to maintain a kind intercourse, if practicable, with his relatives. And he must **DULY APPRECIATE THEIR STATE**: if not religious, they cannot see and feel and taste his exhortations: they accommodate themselves to him, and he accommodates himself to them. It is much the matter of accommodation on both sides.

AVOID DISGUSTING SUCH FRIENDS UNNECESSARILY. A precise man, for instance, must be moved. Your friends set down your religion, perhaps, as a case of humor.

CULTIVATE GOOD SENSE. If your friends perceive you weak in any part of your views and conduct, they will think you weak in your religion.

AVOID VAIN JANGLING. There is a disposition in such friends to avoid important and pinching subjects. If you will converse with them on the subject of religion, they will often endeavor to

He took it to pieces and put it together twenty times. No manner of defect was to be covered, and yet the watch went intolerably last it struck him, that, possibly, the balance might have been near a magnet. On applying a needle to it, he found his suspicions true. It was all the mischief. The steel work in the parts of the watch had a perpetual influence on the motions; and the watch went as well as if with a new wheel. If the soundest mind be PREJUDICED by any predilection, it must act strangely.

PREJUDICE is often the result of such strong partialities; that it acts involuntarily, in spite of reason and resolution. The first step to its eradication, is the persevering habit of presenting to the mind in its true colors.

If a man will look at most of his prejudices, and find that they arise from his field of view necessarily narrow, like the eye of the fly, he will have but little better notions of the whole of things, as has been well said, than a fly on the pavement of St. Paul's cathedral can have of the whole structure. He is offended, therefore, by inequalities which are lost in the grand design. Reason and persuasion will fortify him against many of his and troublesome prejudices.

JUST judgment depends on the simplicity and strength of the mind. The eye which conveys a perfect idea of the scene to the mind, must be clear and strong. If the mental eye be clouded, the judgment will be warped by some mean, and selfish interests; and, if it be blinded by a wide and distant range, the decis-

and imperfect. For example: a man, with these failings, will be likely to blind him in the conviction, that would dart on him, places a son or a friend in any sphere of action, BECAUSE he is his son or his friend; a single or a strong eye would shew him, that tests of religion and truth required him to some other person. The mind must be above the petty interests and affairs of life, to pursue supremely the glory of God and the

Minds are so diseased, that they can see hardly in that light, in which passion or prejudice presented it, or as it appears on the

The essence, the truth of the thing, must give character to the whole, and on all just decision must depend, may lie beneath the surface, and may be a nice affair. But minds cannot enter into it. It is as though I try to convince such persons—allowing me the pineal gland is the seat of the soul—that, to make fair and perfect the form, the man wanted essence of his being, in wanting that apparently want part of his body. Such men would desire a striking and perfect form—all parts harmonious—life animates the frame—the machine works admirably—what has this little insignificant member to do with it?" And yet this is the leading and characterizing part of the man.

A man has a peculiar turn of mind, which colors and tinge to his thoughts. I have early detected this in myself with respect to *affairs*. I have such an immediate view of things in them, that all the great men, who are in a noise and bustle on the scene, seem to

me like so many mere puppets. God . . . them all, to effect His own designs. Th advance a step, whither He does not stand a moment, where he does not pls Now this is a view of things, which it is lege to take as a Christian. But the evil I dwell so much on the view of the matter the turn of my mind leads me, that I for times the natural tendencies of things. all things, but not so as to destroy the tendencies. They are good or evil, acc their own nature; not according to the He makes of them.

THE mind has a constant tendency to itself to the sentiments and cast of thin which it is chiefly conversant, either am or men. If the influence remain und grows soon into an inveterate habit of Even if it be detected, it is the most diff in the world to bring back the mind to t ard, especially if there be any thing in its tion which assimilates itself to the err once much in the habit of reading the my ters: a book of Dr. Owen's clearly con that they erred: yet I found my mind eve toward them, and winding round like t bowl. I saw clearly the absurdity of the their view of them, and yet I was ever "self annihilation" &c: and am not even the thing.

On the Character of St. Pau

I DELIGHT to contemplate St. Paul pointed pattern. Men might have qu *Propriety* of urging on them the exam

might have said that we are necessarily in dissimilar circumstances. But St. Paul stands up in our case with ourselves—a model of ministerial life.

We consider him, perhaps, in point of character, the immediate subject of extraordinary admiration, than he was in reality. And this mistake shows our view of him in two different ways.

We suppose, at one time, that his virtues were such the effect of extraordinary communication—that he is no proper model for us; whereas at another time we are as no farther fitted to his circumstances than any other Christian has warrant to expect to be, so far as his circumstances are similar.

At another time, perhaps, though we acknowledge and revere his distinguished character, yet our view of his virtues is exalted beyond due measure.

We should remember, that, as he was fitted to his circumstances; so he was, in a great degree, sustained by them. Many men are, doubtless, executing an appointed task in retirement and silence, who suddenly unfold a character beyond all expectation, if Providence were to lead them into a scene where the world rose up in arms, and they were sent forth under a clear conviction of an especial mission.

The history of the church seems to shew us the effects of grace, ordinary or extraordinary, have been the same in all ages.



In speaking of St. Paul, it has been usual to magnify his learning, among the many other great qualities which he possessed. That point seems never to have been satisfactorily made out. He was an educated Pharisee; but, farther than this, I think we must not go. His quotations from the Greek Poets are not evidences of even a school-boy's learning every day; for we forget, when we talk of them,



that he was a Roman quoting to see any thing more in his famous Areopagus, so often produced as subject, than the line of argument and energetic mind would lead his talents, indeed, he rises almost to the very display which we have strong corroborative proof, that he is considered as a profoundly learned man. For instance, had he studied Aristotle, it would have been almost impossible but he caught some influence, which we find in his writings. But there is not a logical, metaphysical character which yet had then given the life to science and philosophy. Instead of every where the copious, diffusive, and cursive; but sublime, and wise, a

THERE is a true apostolicism in St. Paul. It is a combination of 2

The zeal of some men is of a haughty ferocious character. They have no heart but they mount the pulpit like pride with them a perpetual cold, they proach to the Gospel. It is not Christ. HE seems to have labor

But there is an opposite extreme some men is all milk and mild much delicacy, and so much fastidious touch with such tenderness!—a shrinks, they will touch no more too flagrant for such a disposition sometimes preached in this way, agree with the preacher. He gives *he does no good!*

ut St. Paul united and blended love and zeal. **MUST** win souls; but he will labor to do this by possible lawful contrivances. *I am made all as to all men, that I might by all means save*. Zeal, alone, may degenerate into ferociousness and brutality; and love, alone, into fastidiousness and delicacy; but the apostle combined both; and, more perfectly than other men, realized the union of the *fortiter in re* with the *suaviter modo*.

Miscellanies.

E Moravians seem to have very nearly hit on christianity. They appear to have found out what of a thing it is—its quietness—meekness—paci—spirituality—heavenliness—and order. But I want fire. A very superior woman among them once said to me—that there wanted another, the character of which should be combined in the Moravians and the Methodists. The Moravians have failed in making too little of it; as the Methodists have done, in making much of it.

The grandest operations, both in nature and in grace, are the most silent and imperceptible. The low brook babbles in its passage, and is heard very one; but the coming on of the seasons is silent and unseen. The storm rages and alarms; its fury is soon exhausted, and its effects are local and soon remedied: but the dew, though silent and unheard, is immense in quantity, and gives life to large portions of the earth. And these are pictures of the operations of grace, in the world and in the soul.

ATHEISM is a characteristic of sentiments, manners, pursuits, dealings of the great body of mankind in broad characters—*without*

I HAVE often had occasion to observe a blundering man does more for the frigid wise man. A man, who gets inquiring about proprieties and occasions, often spends his life with nothing to purpose. The state of the and so much depends on action, it seems to say loudly to every man, “—“do it”—“do it.”

PROVIDENCE is a greater mystery. The state of the world is more humble reason, than the doctrines of the reflecting Christian sees more to excitement and to exercise his faith in the street between Temple Bar and St. Paul's, than he reads from Genesis to Revelation. The description of the working of God's Providence in the account of the cherubims in the 1st and 3d chapters of Ezekiel.

THE scheme and machinery of redemption is illustrated by the water-works at Marly. We consider a part of that complicated machine; we cannot calculate on the effects; but we observe they are produced. We cannot explain the philosopher the system of redemption, and the method of conducting and communicating its benefit to the human soul; but we know that it yields the life of life—civilization, to a barbarian—direct support, to those that are ready wanderers.

is manifest that God designed to promote intercourse and commerce among men, by giving to each climate its appropriate productions. It is, in itself, not only innocent, but laudable. All trade, however, which is founded in embellishment, is tainted in depravity. So also is that Spirit of emulation, which pushes men on dangerous competitions. Many tradesmen, professedly religious, are apt to look on their trade as a vast engine, which may be worked to no good effect, if it be not worked with the whole vigor of the soul. This is an intoxicating and ruinous mistake. So far as they are under the power of religion, they will pursue their trade for sustenance and provision; but not even that, with unseasonable attention and with eagerness: much less will religion suffer them to employ themselves in it, when its objects are something beyond these: and, least of all, will it leave them to deceive themselves with certain commercial maxims, so far removed from simplicity and integrity that I have been often shocked beyond measure, at hearing them countenanced and adopted by some religious professors.

EVERY man should aim to do one thing well. If he dissipates his attention on several objects, he may have excellent talents entrusted to him, but they will be entrusted to no good end. Concentrated on his proper object, they might have a vast energy; but, dissipated on several, they will have none. Let other objects be pursued, indeed; but only so far as they may subserve the main purpose. Neglecting this rule, I have seen frivolity and idleness written on minds of great power; and, by regarding it, I have seen very limited minds acting in the first rank of their profession—I have seen a large capital and a great stock dissipated, and the

man reduced to beggary; and I
capital and stock improved to gr

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To effect any purpose, in study, i
concentrated. If any other subje
fancy, than that which ought to be
fore it, the mind is divided; and bot
ed, so as to lose their effect. Just a
two systems of short-hand. I wa
Gurney's method and wrote it with e
I took it into my head to learn
destroyed each other, and I could w

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There should be something obvious,
and positive, in a man's reasons for t
ney; especially if he be a minister.
and consequences may be connected wi
step, that he ought, in no case, to be i
dependent on the great Appointer of
occasions. Several journies which I
self called on to take, I have since ha
think I should not have taken. Ne
even doubtful reasons, may justify him
the safer side of staying at home; but
to be something more in the reasons wh
out of his way, to meet the unknown c
of a voluntary change of station. Let t
be a "because" to meet the "why?"

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I SOMETIMES see, as I sit in my pew
during the service, an idle fellow saun
chapel. He gapes about him for a fe
finds nothing to interest and arrest
scarcely to understand what is going for
after a lounge or two, goes out again.
im, and think, "Thou art a wonderf
perfect miracle! What a machine!"


—fearfully,—wonderfully framed! An intricate—but harmonious and perfect
And, then, to ascend to thy soul!—its
capacities!—its actual state!—its de-
its eternal condition!—I am lost in amazement
While he seems to have no more con-
of all this than the brutes which perish!

ued to its tendencies, would pull God
irone. Though I have a deep conviction
ending sinfulness, I live not a week with-
some exhibition of its malignity which
n me—"Well! who could have imagined
would subjugate heaven, earth, and hell
It would make the universe the minion of
and all beings bow down and worship.

of the most awful points of view in which
nsider God, that, as a righteous governor
ld, concerned to vindicate his own glory,
d himself under a kind of holy necessity
he unclean, or to sink him into perdition.

of the curses of error, that the man, who
ect of it, if he has had the opportunity of
er informed, cannot possibly do right, so
s under it. He has brought himself into
capacity of acting virtuously: since it is
obey an ill-informed conscience, if that
might have been better informed; and
icious to disobey conscience, whether it
ill-informed.

roaches of sin are like the conduct of Jael.
butter in a lordly dish. It bids high for
But when it has fascinated and lulled the
nail and the hammer are behind.



I HAVE met with one case in my ministry, frequent and very distressing. A man says, "I approve all you say. I SEE things to be; you state them. I see a necessity, a propriety, a beauty in the religion of Christ. I see it to be interesting and important. But I do not FEEL it. I have no spirit of prayer; my heart belies my head: its affections refuse to obey my convictions." If this complaint be true, it is an evidence of grace; and I say "Wait, O God, and he will appear." But, too often, the heart is actually insincere; some tyrant holds it in bondage. The complaint is a mockery—because there is no sincere endeavor to obtain the object of which it pretends to lament the want—there is no sincere desire for prayer for the quickening and breathing of the Holy Spirit on the torpid soul.



THE man who labors to *please his neighbor* for the sake of *good to edification*, has the mind that *was in* the serpent. It is a sinner trying to help a sinner. How different would the face of things if this spirit prevailed! Ministers would be like Henry, and Watts, and Arminius; and churchmen like Leighton! The man who comes prominently forward in any way, we expect to be found fault with; one will call him harsh, and another a trimmer. A hard man may be revered, but men will like him best at a distance: he is an iron man: he is not like Jesus! Christ might have driven Thomas from his seat for his unreasonable incredulity—but it is as though he had said, "I will come to thy weakness: if thou canst not believe, I will thrust my hand into thy side, then thrust thine into my hand." Even a feeble, but kind and tender man, will effect more than a genius, who is really artificial. There is danger, doubtless, of

others: and against this we must be on our guard. It is a kind and accommodating spirit at which we must aim. When the two goats met on the bridge which was too narrow to allow them to pass each other, or to return, the goat which lay down that the other might walk over him was a finer gentleman than Lord Chesterfield.

to expect disease wherever he goes, and to lay himself out in the application of remedies, is that bit of mind which is best suited to a Christian while he passes through the world, if he would be most effectually useful.

THE Papists and Puritans erred, in opposite extremes, in their treatment of mankind. The PAPISTS, almost to a man, considered the mass of men as mere animals, and to be led by the senses. Even Newton fell into this way of thinking. Some few spirits were to be found, which were capable of other treatment; but the herd they thought capable of nothing but seeing and hearing. The PURITANS, on the contrary treated man as though he did nothing of the animal about him. There was among them a total excision of all amusement and recreation. Every thing was effort. Every thing was severe. I have heard a man of this school preach on the distinction between justifying and saving faith. He tried to make his hearers enter into these niceties: whereas, faith in its bold and daring features, should have been presented to them, if any effect was expected. The bulk of mankind are capable of much more than the Papists allow, but are incapable of that which the Puritans oppose. They should be treated, in opposition to the Jews, as rational and feeling creatures, but upon a solid and palpable ground.

I HAVE seen such sin in the church, that has been often brought by it to a sickly state. But, when I have turned to the world, I find sin working there in such measures and so fast, that I have turned back again to the church with wisdom of mind and more affection to it—it is. I see sin, however, no where put off or odious appearance as in the church. It mixes with the most holy things, and debases them; it turns them to its own purposes. It builds in the very pinnacles of the temple. The church in the primitive ages of the church has also the disgust which would arise from seeing the impure state of things before our eyes. If wickedness sported themselves even then, in all possible forms. I turn, in such states, to two portraits in my study—John Bradshaw and Abp. Leighton. These never fail, in such cases, to speak forcibly to my heart, that, in the midst of the world there is pure religion, and to tell me what religion is.

THE joy of religion is an exorcist to the world; it expels the demons of carnal mirth and m...

THE union of Christians to Christ, their head; and, by means of the influence which they derive from Him, one to another; may be compared to the loadstone. It not only attracts particles of iron to itself, by the magnetic power, but, by this virtue, it unites them one among...

SOME considerable defect is always visible in the greatest men, to a discerning eye. We think them the best characters, because we see them in their weakness. Let us acknowledge excellence, and ascribe glory where it is due, while we honor the

Let us remember that God has, by leaving his latest servants to the natural operation of human frailty in some point or other of their character, written on the face of the Christian Church, *ase ye from man!* He does, by perfection in character, as he did by the body of Moses—he hides that it may not be idolized. Our affections, our prejudices, or our ignorance cover the creature with a dazzling veil: but he lifts it up; and seems to say, “see the creature you admire!”

MAN, who thinks himself to have attained Christian perfection, in the sense in which it has been resisted on by some persons, either deceives himself, by calling sin, infirmity—or Satan leaves him disturbed in false security—or the demon of pride overcomes the demon of lust.

THE trials of the tempted Christian are often sent by the use of others, and are made the riches of wisdom around him.

I were not penetrated with a conviction of the truth of the Bible, and the reality of my own experience, I should be confounded on all sides—within, and from without—in the world, and the church.


a good man cannot prevent evil, he will hang away on its wings, and retard its progress.

WE are too much disposed to look at the outside of things. The face of every affair chiefly affects us. Where God to draw aside the veil, and to shew us a little of the reality, and the relations of the most apparently mysterious and complicated dis-

pensations, we should acquiesce and admiration. A minister, for taken away in the beginning of a p or in the midst of great usefulness perceive any direct reason for this stand amazed. But, if we could l the farther life of such men, we see that they were taken away in selves—to the church—or to the w

I HAVE seen too much of life, to h do in the troubled waters of my fi giving advice; unless they will all in secret. This especially applies tians of more sincerity than pruder given on difficult and controvertedence of its being used only as a p of action, has been quoted as auth of the conduct founded on it.

MANY duties are involved on the religion, concerning which there is express precept to be found in the i vate, family, or public devotions a joined; as to the time, or frequency performing them. Yet they are plied in the very nature of religio supposed so necessarily to flow fi principle of spiritual life in the soul greatly err, who think themselves their religion to the most diligent u circumstances will allow. And, s trace here the footsteps of divine had been said "Thou shalt do this and such times," this would have on the neck of the Christian; and, solutely unavoidable circumstance



plying with the injunction, would have been his conscience. While the way in which it is enforced leaves him a Christian liberty, abundantly guarded against all licentiousness, he sees the duty implied and exemplified in many instances throughout the Scripture, the same principle is applicable to certain pursuits which occupy the men of the world; the general awfulness of which is fully implied, though neither are nor could have been forbidden by

It seems important to me but so far as it is connected with morals. The end—the *cui bono?*—comes into my view of every thing. Even the acts of the intellect become criminal trifling, when they occupy much of the time of a moral man, and especially of a minister. If the mind is to feel and treat mathematics and music and anything else as a trifle, it has been seduced and spoiled. Brainerd, and Grimshaw, and Fletcher are men. Most of us are dwarfs.

In giving examples, there are two rules to be observed: we must not stretch ours beyond our own; nor must we despise that in another, which is unsuitable to ourselves.

It has been written to prove that the Gospel preached to sinners, only in the lowest state of ignorance and imbecility. Some men get hold of an argument and push it so far that it meets and con-

this idea illustrated with regard to Articles of Faith in his "Short view of the argument between the church and dissenters," in the "Scholar Armed," Vol. J. P.

Remains of Mr. Cecil.

ed; but he is not soon made a soldier. He is put into the ranks, to make a show there; he is not so easily brought to do the duties of ranks. We are too much like an army of musketeers: they count well, and cut a good figure; when they come into action, one has no time to load; and another has not learnt to handle them. It was not the complaint equally at all times. It is too peculiarly to the present day. The king lies in the muster. We are like Falstaff, who took the king's money to press good men and true, but got together such ragamuffins that he was ashamed to muster them. What is the consequence? People groan under their connexions. Respectable persons tell me such stories of their friends, who profess religion, as to shame and disgrace. High pretensions to spirituality! Warm professions for certain sentiments! Priding themselves in such-a-one's ministry! But what becomes of their duties?—Oh these are "beggarly elements!" Alas! Such persons are alive to religious talk; if you speak to them on religious **TEMPERS**, the subject grows irksome.

IMPRESSION and feeling are very distinct from each other. Some music and oratory enchant and fascinate, but they speak not to the heart. I have been overwhelmed by Handel's music: the *Dettingen Te Deum* is, perhaps, the greatest composition in the world: yet I never, in my life, heard Handel, and could think of something else at the same time.

There is a kind of music that will not allow itself to be forgotten. Dr. Worgan has so touched the organ at St. Dunstons, that I have been turning backward and forward over the Prayer Book for the first lesson for the Sabbath, and wondered that I could not find Isaiah.

The musician and the orator fall short of

full power of their science, if the hearer is left in possession of himself.

The church of England is not fitted, in its present state, for a general church. Its secularity must be got away. We shall hasten that day when Christians shall be of one heart and one mind, if we cultivate the spirit of charity on our respective circles. I have aimed much at this point, and shall push it farther. The rest must be left to Providence. He only can, by unknown means, heal the divisions of the church, and unite it together as one universal body: and that this will be done as some think, by persecution, appears highly probable. I know no other means adequate to the end.

POCRISY is folly. It is much easier, safer, and less dangerous to be the thing which a man aims to appear, than to keep up the appearance of being at he is not. When a Christian is truly such, he acts from a nature—a new nature—and all the workings of that nature have the ease and pleasantness of nature in them.

HUMILIATION is the spirit of our dispensation—not a creeping, servile, canting humility: but an entire self-renunciation. The Mystics often talk admirably on the subject. Pride is the most universal and inveterate of all vices. Every man is a proud man, though all are not equally proud. No sin harasses the Christian so much, nor accompanies him so unweariedly. Its forms of exhibiting itself are infinitely varied, and none are more common than the affectation of humility. The assumption of the garb of humility, in all its shades, is generally but an expression of a proud mind. Pride is the master-sin of the spirit; and the grave of

God, in the whole tenor of our dispute directed against it.



I EXTEND the circle of real religion very far. Many men fear God, and love God, and have a sincere desire to serve Him, whose views of religious truth are very imperfect, and in some respects perhaps utterly false. But I doubt not that such persons have a state of heart as good as before God.



MAN is a creature of extremes. The middle way is generally the wise path; but there are extremes enough to find it. Because Papists have much of some things, Protestants have little of them. The Papists treat man as a creature, and, therefore, some Protestants would treat him as all spirit. Because one party has exalted the virgin Mary to a divinity, the other cannot think of that *most highly favored woman* without common respect. The Papist puts the *Apocrypha* into his canon—the Protestant will not regard it as an ancient record. The Papist denies the merit of human merit in justification, drove the Protestants to the other side into most unwarrantable and unscriptural statements of that doctrine. The Protestants consider grace as inseparable from the part of the sacraments—the Protestants too consider them as instituted means of grace.



THE language of irreligion in the heart. —give—now—now—whatever the flesh can lust after, and whatever gratifies the pride. Give it now—for, as to any reversion, I *sacrifice a single lust for it; or, if I must have religion, it shall be any thing rather than a demeriting system, which makes every thing a boon.*”

STEAD of attempting any logical and metaphysical explanation of JUSTIFICATION by the imputed righteousness of Christ, all which attempts have a human infirmity stamped upon them, I would look at the subject in the great and impressive light in which scripture places it before me. It teaches us to regard the intervention of Christ for me, as the ground of all expectation toward God. In consideration of his sufferings, my guilt is remitted, and I am restored, to that which I had lost by sin. Let us add to this, that the sufferings of Christ are in our stead, and we shall see the point of view in which scripture sets him forth as the server and procurer to us of all pardon and grace. The thing is declared—not explained. Let us not therefore darken a subject which is held forth in a prominent light, by our idle endeavors to make it clearer understood.

GENERATION and CONVERSION may be distinguished from each other, though they cannot be separated. They may be distinguished; as a man's being disposed to go in a certain road, and his actually going in that road, may be distinguished: for regeneration is God's disposing the heart to him; but conversion is the actual turning of the heart to God.

THERE is an immeasurable distance between the genuine and the spurious Christian. The genuine Christian may be weak, wild, eccentric, fanatical, &c.; but he is right-hearted: you find *the root of the matter* in him. The spurious Christian is the most dangerous of men, and one of the most difficult to deal with. You see what he is, but you find it almost impossible to keep clear of him. He seeks your acquaintance, in order to authenticate his own character—to indorse his own reputation. But avoid him. His errors and vices will be

assigned to the church, by an indiscriminating world. There is less danger in associating with worldly people by profession, and more tenderness to be exercised toward them. St. Paul teaches us the distinction, 1 Cor. v, 9—11.

I FEEL disposed to treat carnal men and carnal ministers with tenderness, not to shew them that I am a spiritually-proud man. Let them see that you have some secret in possession, which keeps you quiet, humble, patient, holy, meek, and affectionate, in a turbulent and passionate world.

THE character of Balaam is not uncommon in the church. I have been amazed to see religious professors, whose ungodly character has been known and read of all men, who have nevertheless entertained a good opinion of themselves. I have accounted for it, by supposing that they build entirely on the distinction of their views of truth from those of other men. They "know the points: they see the distinctions; and, moreover, they approve what they know, and desire to die the death of the righteous and be where they are—and, certainly, they must be the men of God's council, and the men who stand on his side against the world!"

I HAVE long adopted an expedient, which I have found of singular service. I have a shelf in my study, for tried authors; and one in my mind, for tried principles and characters.

When an AUTHOR has stood a thorough examination, and will bear to be taken as a guide, I put him on the shelf!

When I have more fully made up my mind on a PRINCIPLE, I put it on the shelf! A hundred

the objections may be brought against this principle: I may meet with some of them, perhaps; but the principle is on the shelf! Generally, I may be able to recal the reasons which weighed with me to put it there; but, if not, I am not to be sent out to sea again. Time was, when I saw through and rejected all the subtleties that could be brought against it. I have past evidence of having been fully convinced: and there on the shelf it shall lie! When I have turned a CHARACTER over and over on all sides, and seen it through and through in all situations, I put it on the shelf. There may be conduct in the person, which may stumble others: there may be great inconsistencies: there may be strange and unaccountable turns—but I have put that character on the shelf: difficulties will all be cleared up: every thing will come round again. I could be much chagrined, indeed, to be obliged to take a character down which I had once put up; that that has never been the case with me yet; and the best guard against it, is—not to be too hasty in putting them there.

INFLUENCE, whether derived from money, talents or connexions, is power: there is no person so insignificant, but he has much of this power: the little Israelite maid, in Naaman's family, is an instance: some, indeed, suppose that they have more power than they really have; but we generally think we have less than we in reality have. Whoever neglects or misapplies this power, is an unprofitable servant: unbelief, timidity, and delicacy often damp its exertion; but it is our duty to call ourselves out to the exertion of this power, as Mordecai called out Esther (ch. iv.) it is our duty to watch against every thing that might hinder or pervert its influence; for mere regard to reputation will often carry many into error: who would not follow

Aaron in worshipping the golden calf? men of feeble public talents may acquire influence by kindness and consistency of character; ministers are defective in resting their personal influence too much on their public ministry: time give weight to a man's character; and it is advantage to a man to be cast early into his situation that he may earn a character.

THE instances of ARTIFICE which occur in scripture are not to be imitated, but avoided: if Abraham, or Isaac, or Jacob equivocate in order to do their ends, this is no warrant to me to do so; David's falsehood concerning Goliath's sword and distrust of God. If any part of the truth which I am bound to communicate be concealed, is sinful artifice: the Jesuits in China, in order to remove the offence of the cross, declared it was a falsehood invented by the Jews that Christ was crucified; but they were expelled from the empire: and this was designed, perhaps, to be set up as a warning to all missionaries, that no such end is to be carried by artifice.

But ADDRESS is of a different nature. There is no falsehood, deception, or equivocation in address. St. Paul, for instance, employed lawful address and not artifice, when he set the sadducees and Pharisees at variance; he employed a legal argument to interest the Pharisees in his cause; this was great address, but it had nothing of criminal artifice. In Joshua's ambushes for the destruction of Ai there was nothing sinful: it was a lawful management of war: it would have been unlawful to have told the men of Ai there was no ambush; but they knew that they came out of their city liable to such ambushes. Christ's conduct at Emmaus, and the Angels of Sodom, were meant as trials and warnings to those with whom they were conversing.

PRECIPITATION is acting without sufficient means of action. Youth is the peculiar season of precipitation: the young man's motto is "onward!" There is no such effectual cure of this evil, as experience; when a man is made to feel the effects is precipitation, both in body and mind; and God alone can thus bring a man acquainted with himself.

There is a self-blindness in precipitation: a precipitate man is, at the time, a blind man: *That is from thee!* said St. Peter; *this shall not hasten thee.* *As the Lord liveth, said David, the man hath done this thing shall surely die!*

There is great criminality in precipitation. A man under its influence is continually tempted to put God's work out of his hands. It is not a state of dependence. It betrays want of patience with respect to God; and want of faith: *I shall one day perish by the hand of Saul.* It discovers a want of prudence: in a rash moment we may do an injury to our neighbor, which we can never repair.

There are few, who do not feel that they are suffering through life the effects of their own precipitation, *He, then, that trusteth his own heart, is a fool.* In precipitate moments we should pause to say, "I am not now the man to give an opinion, or to take a single step!"



PUNCTUALITY, as Mrs. More says, is the very hinge of success; and there is no method without punctuality. Punctuality is important, because it subserves the peace and good-temper of a family: want of it not only infringes on necessary duty, sometimes excludes this duty. Punctuality is important as it gains time: it is like packing things in a box: a good packer will get in half as much as a bad one. The calmness of mind which it produces is another advantage of punctuality.

a disorderly man is always time to speak with you, I where; and, when he gets his business, or he must I before he can finish it. It was Duke of Newcastle—"I do Punctuality gives weight to man has made an appointment will keep it." And this goes you: for like other virtues, servants and children must their leader is so. Appointments: I owe you punctuality appointment with you; and have away your time if I do my own

It is a difficult question in cases where a MAN IS BOUND TO BETRAY GENERAL GOOD. Let it be considered what sequences would follow from a disclosure of the evil he knows. The world is full of scorpions. He must often determine what is really evil in such cases, and the mischiefs frequent disclosure of even what should be kept secret that he seems rather called on to do so. But, if this be his general duty to observe silence in cases of CONFIDENCE. Professional secrecy—a lawyer—a medical man—a distrest conscience could never to its confessor. Incalculable in damage and property must be sustained, for advisers. This applies in a very great degree to a minister, considered as a confessor.

science. An alarmed conscience will unfold at interior recesses before him. It is said ~~men~~ advised a man, who under religious ~~ions~~ confessed to him a murder which he ~~perpetrated~~ some years before, to surrender up to justice. The man did so, and was ~~ed~~. I think Dr. Owen erred in his advice. ~~ght~~ myself right, in urging on persons, who ~~opened~~ their hearts to me, deep humiliation God for crimes committed in an unconverted out, as it had pleased Him to give a thorough of those crimes to the mind, and a consequent self-loathing and humiliation, and yet to in His providence that they should have ~~ed~~ undiscovered, I judged that the matter ~~be~~ safely left with Him. Yet there may be in which general consequences require that ~~nice~~ should be betrayed. Such cases usually to EVIL IN PROGRESS. To prevent or ~~fact~~ such evil, it may be necessary to disclose ~~has~~ been intrusted in confidence. Yet the ~~should~~ be honestly warned, if its purposes ~~t~~ changed, what duty your conscience will

~~I~~ felt twice in my life very extraordinary ~~sions~~ under sermons, and that from men least ~~ated~~ to affect me. A man of great powers, dissipated on every thing that he knew ~~g~~—a frivolous, futile babbler, whom I was almost to despise—surprised and chained me ~~my~~ own church at Lewes, that I was thunder- I think it was concerning the dove not rest for the sole of her foot: he felt the sub- ~~ongly~~ himself; and in spite of all my prej- ~~against~~ him and my real knowledge of his ~~ter~~, he made me feel it as I have scarcely ~~he~~ before or since. In the other instance, I

had to do with a very different character: he a simple, but weak man: it pleased God, however, to shoot an arrow by his hand into my heart: I had been some time in a dry, fruitless frame, and was persuading myself that all was going on well: said one day, at Lewes, with an indescribable simplicity, that "men might cheer themselves in the morning, and they might pass on tolerably perhaps without God at noon; but the cool of day was coming, when God would come down to talk with them." It was a message from God to me: I felt as though God had descended into my church: and was about to call me to my account. In the former instance, I was more surprised and astonished than affected religiously; but, in this, I was unspeakably moved.

CONSTITUTIONAL bias is a suspicious interpreter of **PROVIDENTIAL LEADINGS**. A man's besetting sin lies in that to which his nature is most inclined, and, therefore, to walk wisely and holily, he should be very jealous of such supposed leadings in Providence as draw with his constitutional propensities. He is never safe, unless he is in the act of collar-ing his nature as a rebel, and forcing it into submission. A *sanguine* man sees a sign and token in every thing: in every ordinary occurrence, his imagination hears a call: his pious fancy is the source and fount of an eager, disquieted, and restless habit of mind. An *enterprising* man has great facility in finding God in whatever seems to open to honor, or influence, or power. But he has lost the right estimate of things: if God seem to draw with an enterprising mind, the man should stand and tremble. Providence may really lead some retired and humble men into situations which the ambitious man would covet; but, even in that case, it is not to be regarded as an evidence of favor, so much as

of trial and responsibility: but he can never be an enterprising and ambitious characterless in judgment, or in such imminence should call the man to self-suspicion and

A *pleasurable* man easily discerns God's very thing, which seems to put his favours within his power: such a thing was evidence! and he is vastly grateful! while it that he is led away to broken cisterns. A man has a constant tendency to torpidity. He adopted the Indian maxim—that it is better than to run, and better to stand, than to sit. He hugs himself into the notion, calls him to be quiet:—that he is not bustling and noise!—that such and such a man shew him he ought to retire and sit. A busy man is never at rest: he sees himself often into action, that he digs too much any thing to grow, and waters so profusely he drowns. The danger in all these is that a man should bless himself in his

He observes:—"A poor country parson, against the Devil in his parish, has nobler Alexander had." Men of the world long of true glory: they know nothing of the pur of that sentiment—*Thou, O God, art what I long for!* You may, perhaps, find a man in the corner of some monastery, a poor ignorant creature is mumbling over a book; or, it may even be found to exist with the superstition and fanaticism of a Swedenborgian; over it is, it is true dignity. He has the bravery of the world! Go into the world, who is the object of admiration there?—a man swelling and strutting at the head of

his corps! And what is the
 "Make way! Make way!"
 bit of clay, with a ribbon that
 makes nothing against the
 and littleness of these things
 should be ensnared by them,
 the rest of the species. True
 is dignity in spite of the error
 living.

But this is the outside. In
 minds, and the noblest project
 pared with a Christian! In
 instance; and contrast him with
 cant old woman in the church
 Bible be not true, you have
 reasonings, and science, and
 physics, are gross absurdity.
 Bible be true, Mr. Pitt, great
 yet, considered as a mere poet
 has a little, contracted, near
 an earth-worm! Compared
 schemes, the old woman, who
 in the morning, lights her fire
 all day over her wash-tub,
 red cloak, steals out to so
 hears the truths of the gospel
 with ignorant yet honest zeal
 into an honest and prepared
 man is a heroine—a noble
 the greatest of men, consider
 this world!

Bishop Wilkins has said ad
 in man is great, but, so far as
 God. The only wise thing is
 his reflection on the sight of
 one of that immense multitude
 hundred years; it seems to have
 gleam of true light and feel

APPENDIX.

MARKS BY MR. CECIL, COMMUNICATED TO
THE EDITOR BY SOME FRIENDS.

DING-BLACK implies secrecy. He, who can
into God, *Thou art my hiding-place*, may go
d about his affairs, and may pass through a
and dangers, and yet, at the same time, have
a hiding-place, in the favor and protection of
that, when he seems to be exposed on every
still he is secured and hidden from every evil,

EAT man, however high his office and talents,
endent on little things. *Jonah was exceeding
of his gourd*. However splendid and tower-
man is *crushed beneath the moth*, if God does
hold him: so that, while we are admiring the
man as he is called, and however he may be
sed to admire himself and to speak *great
ing words of vanity*, facts will shew that he is
r, dependent creature, who cannot live a mo-
without God. If the Holy Spirit opens his
he will perceive that he cannot stand alone;
an only support himself and climb, like the
oy clasping one stronger than himself.

AMS are common to sleeping. No man
s to slumber in religion, but he falls into some
n dream. It is a device of Satan to seduce
nto a drowsy state, and then to beguile them
some dream. When the duties of religion
e irksome, then he presents some novelty

which allures and deceives us: we have been in life and vigor, we should have been in deceit.

THERE are no greater objects of praise than men who are admired by all for their nice discernment and fine taste in the worldly nature, but have no taste that endure for ever—no love for God—no love for Christ or their souls. They are however admired or respected, they are not in the kingdom of God.

A SPIRITUAL man is a character that is above all worldly wisdom and science, as described by our Lord as *born of the Spirit*. His spiritual senses are given to him. He has no TASTE, that rejects whatever is injurious, and gladly receives whatever is salutary to his life: he *desires the sincere milk of the word* that he may grow thereby. He has a spiritual SIGHT, that is not at the things which are seen, but at the things which are not seen. He SMELLS a sweet savour in the things of God: *His name is as ointment of life*. He has a quick FEELING. And he has a spiritual EAR: *My sheep hear my voice*. He is in a world of his own: he is tried by spiritual afflictions, and supported by spiritual comforts. The things of God do not afford him consolation, and nothing in this world can lift up his head: he will say to every other object, *My comforters are ye all!* He is pursuing a sacred end, and while others boast and are puffed up with their great attainments, he is humbled in trial and gives all glory to God.

THERE are critical circumstances, under which a man who is in general on his guard, is

le his Christian vigilance. If he is about to enter imminent danger, for instance, he will care to secure himself by every possible

A house may be well guarded and secured, if there is any fear and expectation of war; every place will be doubly barred and locked. Good care may be taken, in the general case, of a family, to guard against fire; but if it is known that a spark has fallen among any commodities, every possible search is made to discover and prevent its ravages. Thus should every Christian of Christ redouble his guard in critical circumstances. He should remember, that, while providences seem to be threatening us, and we are surrounded with dangers on every side while the enemy of our souls is going *as a roaring lion seeking whom he may devour*, it ill becomes us to trifle. Let us stir up ourselves, and attend to our Master's admonition, *our loins be girded about, and your lights kindled, and ye yourselves like unto men that wait for the Lord.*



Paul had not been an entire character, he would not have spoken so ingenuously of himself as he does in the 7th to the Romans. He would not have acted as many others have done: he would not have put the best aspect on things. He would not have opened *the chambers of imagery*; and have let the world see, while all the church was admiring him, what was passing within. Here were real simplicity and humility—nothing of that Pharisee which he was. The Pharisee is become a Publican: simplicity is coming forward; and he seems to say, *ye man groaning under a body of sin and iniquity—on searching his heart, does he find that he dwelleth no good thing?—This is my case*

also; and if I have any thing wherein to glory, it is in Christ and not in myself."

CHARITY should teach us to exercise hope and love toward all men—hope toward those who are without, and love toward those who are within, the walls of the city of God. Of those without, we are apt to despair too soon, and to say *There is no hope*; when we should labor to allure them into the church of God, and to impress them with a sense of its glory and its privileges. Toward those within the walls, we sometimes fail in the exercise of love: we are too much influenced in our feelings toward them by a difference of education, taste, or disposition; while the great question ought to be, "*Are they really fellow-citizens with the saints, and of the household of God?*"—and if so, whatever their defects may be, we ought to honor and love them as the *temples of the Holy Ghost*.

WHEN Christians are delivered from trouble, they are apt soon to forget it; and to lose sight of the holy resolutions formed while under affliction: the strong impressions soon decay. Whereas if we were enabled *to glory in tribulation*—if our conscience were made tender—if more reality were put into our prayers—we should take heed how we give way to an evil heart of unbelief: we should remember, too, how our troubles were brought on us, and the benefits which we received while they continued: we should watch that we might not estimate them falsely; and at all times, we should bear it in our mind, that it is not suffering which hurts us, but sin.

SOME men will follow Christ on certain conditions—*if he will not lead them through rough roads*—

will not enjoin them any painful tasks—if the
 and wind do not annoy them—if he will remit
 art of his plan and order. But the true Chris-
 n, who has the spirit of Jesus, will say, as Ruth
 to Naomi, "*Whither thou goest, I will go!*"
 ever difficulties, and dangers may be in the way.

As our happiness, as Christians, that, however
 may change our place, we shall never change
 object. Whatever we lose, we shall not lose
 which we esteem *better than life*. God has
 le to us this gracious promise—*I will dwell in*
in, and walk in them. And though we may
 ure much affliction, and pass through many
 p waters, yet this is our honor and comfort, **THE**
END IS WITH US! and then—what is diffi-
 ty?—what is tribulation?—what is death?—Death
 a Christian is but an entrance into the city of
 ad! it is but joining a more blessed company, and
 ging in a more exalted strain, than he can do in
 s world.

THE WAY of every man is declarative of the **END**
 that man.

How difficult is it to shew those who are in the
 use of mourning, that God is teaching them,
 at, if they had not leaned so much on their crea-
 re-supports, they had not been so broken! Still
 y are crying, *O Absalom, my son, my son!* Why
 it that we are shocked to see the world falling to
 does around us, when we shall leave it ourselves
 -morrow—perhaps to-day? We forget that it is
 e design of God to dash every thing to pieces.
 is by these trials that we begin to learn we have
 en walking by sense rather than by faith—and

looking at our children and our possessions though we were never to lose them.



It is by FAITH that we are relieved under difficulties of SENSE. Sense revolts, when our great High Priest on the cross—Faith in this object! Sense talks like the Jews: *He others: himself he cannot save: if he be King of Israel, let him come down from thence and we will believe him.*—Faith lays hold on the Savior of the world, and cries *Lord! receive me when thou comest into thy kingdom!* envies the prosperous worldling, and is happy—Faith goes into the sanctuary, to see his end will be. When the waves run high and the clamors—Faith says “Speak but the word, winds and waves shall obey thee.” When our *earthly house of this tabernacle* takes Sense sinks—but faith says *We know, that this earthly house of this tabernacle be dissolved, a building of God, a house not made with hands, eternal in the heavens.*



WISDOM prepares for the worst: but follows the worst for that day when it comes.



ABRAHAM teaches us the right way of communion with God:—*And Abraham fell on his face, and talked with him!* When we plead with God, our faces should be in the dust: we shall not thank him lightly of him, nor complain; nor will there be more boasting. We shall abase ourselves at God!



THE Christian's secret intercourse with God, make itself manifest to the world. We



see the husbandman cast the seed into the ground, yet when the corn grows and ripens we know that it was sown. The mere professor, who may be found every where but in his secret chamber, may think that with care he shall pass for a good Christian: but he mistakes, for the spirit WILL discover itself, of what sort it is. He, who would walk safely and honorably, must walk closely with God in secret.

A VARIETY of circumstances render the sinner's first approaches to Christ difficult. They, who find an EASY access, will find an easy departure when troubles arise.

THE most likely method we can take to hasten the removal of what we love, is, to value it too much—to think on it with endless anxiety—to LIVE on its favor with solicitude. It shall soon either become a thorn in our side, or be taken away.

BE ye not *unequally yoked*. If a believer marries an unbeliever, the miseries which ensue are endless. Were they determined, in kindness, to grant all they could to each other; yet they live as in two separate worlds. There is a great gulf between them, which cannot be passed without the grace of God; on which, while all should hope and pray for it, none should presume. They cannot taste the same pleasures, nor share the same sorrows, nor pursue the same objects, nor walk in the same path. What hope, then, can there be of comfort? Every Christian finds the corruptions of his own heart, the snares of the world, and the devices of Satan, together with innumerable secret anxieties, quite enough to struggle with in his journey to heaven without adding another to his difficulties.

IN studying the word of God, digest two heads: either as removing obstructions keep God and thee asunder; or as strengthening uniting power to bring God and thee

PERHAPS it is a greater energy of I which keeps the Christian from day year to year—praying, hoping, running against all hindrances—which makes a LIVING martyr: than that which I for an hour in sacrificing himself at t

By the course of his Providence, God the liberty of his council.

LET me ask, every day, what refers the Day of Judgment; and cultivate a be reminded of that day.

INDULGE not a gloomy contempt which is in itself good: only let it kee

GOD has called us to meet his best g his only-begotten Son—not in a splend in a manger!—in the wilderness!—in —before the high priest, when they face, and buffeted him, and smote cress!—and at the sepulchre! Thus it i recta the pride and ambition of the hu

THERE is in sin, not only an infinite to the man, but it is accompanied by that surpasses all description. We

from God, and loses communion with him, he resembles one in a consumption, on the brink of the grave and yet talks of a recovery! A death will come on the spirit, which will be perceived and felt by all around: yet, the most affectionate friends of such a man, when they attempt to expostulate, they often find him not only obstinate but obstinate and stout-hearted. He who, like Jacob, the champion of Israel, lays his head upon the rock of temptation, will rarely rise again as victor: he may say, *I will go out, as at other times, and shake myself; but he wists not that the rock is departed from him!*—*Strangers have the strength, and he knoweth it not!*

The whole life of Christ was one continued expression of the same desire:—"Let me lay aside my crown, let me expire on the cross—so that thy Kingdom may come!" And the blood of every martyr who ever suffered in the cause of God, "Let thy Kingdom come!"

Peace in grace manifests itself by a simplicity—a greater naturalness of character. There is more usefulness, and less noise; more tenderness of conscience, and less scrupulosity: there is more peace, more humility: when the fullness comes into the ear, it bends down because it is full.

The history of all the great characters of the world is summed up in this one sentence:—they united themselves with God, and acquiesced in His will in all things.

The way of answering the Christian's prayer for the increase of patience, experience, hope, and

love—usually is to put him into the furnace. St. James therefore says, *when ye fall into divers temptations, the world count it all joy when they are afflicted; but a Christian is taught to count it all joy when he is tried as gold in the fire.*

In Christ we see the most perfect every grace, to which we, as his disciples, are called. Let there be but in us that spirit—that disposition to bear with and to forgive injuries—that obedience and acquiescence in his will—that perseverance in good—that love which overcometh all—that meekness, humility, patience, and gentleness which were found in Christ. *men should be so ignorant and debased that this is not TRUE DIGNITY. let it be remembered that this was also in Christ Jesus!*

Looking back is more than we can go on going back!

WHEN the multitudes followed our Saviour on a particular occasion, although he wished them to go and had gone purposely to seek it, yet he attended to them. A condescension and tenderness of such composition to a sour, monastic, morose disposition are too fond of our own will. We want to do what we fancy mighty things; but this is, to do small things, when called to do by the right spirit.

THE world will allow of a vehemence to ecstasy, on almost any occasion above all others, will justify it.

A CHRISTIAN will find his parenthesis for prayer, even through his busiest hours.

WE treat sensible and present things as realities, and future and eternal things as fables; whereas the reverse should be our habit.

AN Enthusiast will COURT trouble, and that for ITSELF: but a Christian, while he does not COURT it, yet rejoices in it: not for its own sake, but because he knows that *tribulation worketh patience, and patience experience, and experience hope—a hope that maketh not ashamed.* While *patience* is the fruit of his conflicts and trials, he gains *experience* by them: he acquires the knowledge which a traveller obtains in performing a long journey: he is in possession of a bundle of choice maxims and observations, gathered with much pains: he is taught by them to know his own heart; he is brought acquainted with the faithfulness and mercy of God, in holding him up in the deep waters, and accompanying him through the fire of affliction. And this experience produces *hope*—a hope that he is savingly united to Christ—a hope that he is in the church of God—a *hope of the glory of God*—a hope that *maketh not ashamed*, keeping us steady at anchor through every storm, and when every other support fails.

THERE are but two states in the world which may be pronounced happy—either that of the man who rejoices in the light of God's countenance, or that of him who mourns after it.

LET the warm-hearted Christian be careful of receiving a wrong bias in religion. When a ball is

motion, almost any thing pre-
will turn it wholly out of
therefore of a wrong direction
your attention ever on such e-
and St. Paul, and hear how the
love not the Lord Jesus Christ
ma, Maranatha!

God denies a Christian nothing
to give him something better.

God teaches some of his best les-
of affliction. It is said that St.
the Ephesians has quite the spirit a-
That school must be truly excel-
duces such experience and wisdom

We cannot build too confidently on
Christ, as our only hope; nor can
much of *the mind that was in Christ*
example.

A CHRISTIAN does not *glory in tribulation*
does in the cross of Christ. The Cross
the OBJECT in which he glories; but
tribulation as an appointed MEANS
MENT in the hand of God, of accom-
own pleasure and promoting our real

NEVER was there a man of deep piety
not been brought into extremities—
been put into the fire—who has not been
say, *Though he slay me, yet will I trust*

A CHRISTIAN's steps are not only safe
—*He, that believeth, shall not make h*

ANGER approaches, he shall not be thrown into confusion from his alarm, so as to be ready to say hither shall I run?" but, finding himself on safe ground, he shall be quiet. Being built on the sure foundation and *established in Christ*, he shall not be in haste in his EXPECTATIONS: he shall not be in haste with respect to the promises, as though they were long in their accomplishment, knowing *all the promises of God are Yea, and, in Christ, Amen!* In AFFLICTION, he shall not make haste running to broken cisterns; as Asa did, when, *in disease, he sought not to the Lord, but to the physicians*: he shall not be alarmed, or driven out, as one who has not a strong-hold to enter; he shall say, *None of these things move me! neither shall I my life dear unto myself, so that I might forsake my course with joy!* With respect to his CHARACTER, the Christian shall not make haste: should a cloud come over his reputation, and men will suspect his integrity without grounds, he will commend himself to God, and wait his opportunity, and make rash haste to justify and clear his character.

WHEN a man can say, "My God!" if he can add more, that is sufficient: for my God is all-wise in ordaining, and almighty to uphold and to deliver. God is a Father to me in Christ: yea he is a Father who hid his face from Christ for my good. When, I am in darkness, let me remember that I never had a Son that was not sometimes in the dark; for even Christ, his only-begotten Son, cried *My God! My God! why hast thou forsaken me?*

WE Christians, if any, sufficiently honor Christ, governing their concerns. They do not say, *Now, while I am praying on earth, my Saviour is king for me in heaven. He is saying to one, 'this!'—and to another, 'Do that!'—and all for*

my good?" While Jeremiah was, doubtl
to God out of the dungeon, Ebed-m
interceding for him with the king, and
preparing the means of his delivera
Jer. xxxviii.

LET the restless, comfortless state of a
distinguish him from an apostate.

If you have set out in the ways of G
stumble at present difficulties. Go forw
not behind.

SOMETHING must be left as a test of th
the heart—in Paradise, the Tree: in
Canaanite: in us, Temptation.

RELIGIOUS joy, is a holy, a delicate de
a pledge of something greater, and n
thought lightly of: for let it be withdra
a little, and, notwithstanding the exp
may have had of it, we shall find no l
ture can restore it to us, and we can
David, cry, *Restore unto me, O Lord, th
salvation.*

A CHRISTIAN should beware of that
Why should I wait for the Lord any lo
should remember, if it is a time of extr
is the very reason why he should wait.
is so hedged up that he cannot go f
should say "Now is the time for me to
and wait till God opens my way." *Wh*
was overwhelmed within me, then thou
path.

HUMAN nature is always putting for
unbelief, in anxious questions concer

some threatening calamity: but Christ says to every Christian, "*Let not your heart be troubled, neither let it be afraid: I go to prepare a place for you; and I will protect and guide you throughout the journey thither.*"

God with us is the traveller's security. Jacob was destitute: he had a long and dreary journey, but God said *Behold I am with thee, and will keep thee in all places whither thou goest.*

God calls not for *thousands of rams* nor *ten thousands of rivers of oil*: he calls not his creatures to live in sackcloth and ashes, nor sets them to perform long pilgrimages, nor to inflict pains on their bodies. No! the rigors of superstition are from MAN. The voice of God is, "Be happy, here and for ever! Fly that which will make you miserable every where! *Come unto me, all that labor and are heavy-laden, and I will give you rest!*"

THE voice of Christ is, *My Son, give me thy heart!* and to him, who obeys, he will say, "Go in peace! go into the grave! go to Judgment! go into Eternity! go in peace!"

A CHRISTIAN must stand in a posture to receive every message which God shall send. He must be so prepared, as to be like one who is called to set off on a sudden journey, and has nothing to do but to set out at a moment's notice: or like a merchant who has goods to send abroad, and has them all packed up and in readiness for the first sail.

How many people go out of their sphere under good pretences!

A PERSON who objects to tell a friend of his faults, because he has faults of his own, acts as a surgeon

would who should refuse to dress another person wound because he had a dangerous one himself.

WHEN the most insignificant person tells us we are wrong, we ought to listen. Let us believe possible we may be wrong, when any one supposes we are; and enter into the true littleness which consists in receiving correction like a child.

No man rejects a minister of God who faithfully performs his office, till he has rejected God.

THE plainest declarations of God's favor, and strongest encouragements, are generally manifest in the darkest night of trial. Who could be more destitute than Jacob, when he lay down in desert with a stone for his pillow? See also xxxvii, 20—24. 2 Cor. i, 3, 4, 5.

THE *pride of Israel testifieth to his face; and do not return to the Lord their God.* This is the worst symptom in a sinner—when he is too proud to go to God. Whatever be our condition, if there is contrition of spirit under it there is hope of man. There is no room for despair, to what lengths a man may have gone in sin, if he can sit on his breast, and say “O Lord! though my testimony against me, yet thou art a God of compassion. Do thou it, for thy name's sake.”

A CHRISTIAN should never attempt to try his strength while under a temptation: he might as well attempt to examine the face of the moon while she is under an eclipse. But, when he finds corrupt nature struggling in with a temptation—and who has not

HIS—let him remember his Great Physician. This is the glory of the Son of God, that no case, either of the body or of the soul, was ever found too hard for Him! Blessed be God, that we have in Him a hiding-place—a covert from the storm—a refuge from all our enemies!

THE great care of the man who is content with the form of godliness without the power, is, that every thing should be right without; while the true Christian is most careful that every thing should be right within. It would be nothing to him to be applauded by the whole world, if he had not the approbation of God and his own conscience. Real religion is, therefore, a living principle. Any one may make a show, and be called a Christian, and unite himself to a sect, and be admired,—but, for a man to enter into the sanctuary; to hold secret communion with God; to retire into his closet, and transact all his affairs with an unseen Savior; to walk with God like Enoch, and yet to smite on his breast with the Publican, having no confidence in the flesh and triumphing only in Christ Jesus—these are the life and acts of a new creature!

O LORD! let me have **ANY THING** *but* thy frown and **ANY THING**, *with* thy smile!*
 =

WHATEVER, below God, is the object of our love will, at some time or other, be the matter of our sorrow.
 =

TAKE care, Christian! whatever you meet with in your way, that you forget not your **FATHER!** When

* "Give what thou canst, without Thee we are poor.
 And with Thee rich, take what thou wilt away."

Cowper, Task. V. 3.

the proud and wealthy rush by in triumph, *you are* poor and in sorrow, hear the voice of *your* Father saying, "My Son! had I loved them, *I should* have corrected *THEM* too. I give them up to *ways* of their own hearts: but to my children, I give sorrow, it is that I may lead them to a cross of glory that fadeth not away!"

It is by faith that we contemplate unseen things. To the eye of a clown, a planet appears but twinkling star: but, if he looked through a telescope, and were able to calculate, he would perceive that it was a great world, and would be astonished at its distance and magnitude. While the gay and the busy are moving on their little mole-hills, full of anxiety, faith thus reaches beyond the world: it views death as at hand: it looks at heaven, and catches a glimpse of its glory: it looks at hell and sees the torments of the condemned: it looks at judgment, and realizes that awful day: it looks at eternity, and says *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen; for the things which are seen, are temporal but the things which are not seen are eternal.*

WHERE there is a real character, a man will not sit down in the Christian conflict, and say, "If I must carry about with me this body of death, I must submit. I must bear these enemies as quietly as I can." No! he will say, as St. Paul seems to say, "I will be on no terms with sin! I will raise an outcry against the corrupt nature! I will triumph in my Physician! His grace is sufficient for me: I will wait for a cure, and wait for it in the appointed way. I see light, and hope, and liberty; and I thank God, *that, if I am a sinner, yet I am a saved sinner.*"

GOD hath set the day of prosperity and the day of adversity, the one over against the other—as the clouds are gathered, for rain, by the shining of the sun: and, if for a moment they are blown aside, we must expect their return. Where, in our sky, should we look for clouds?—where it is brightest: where our expectations are highest. Our sharpest sorrows arise out of our sweetest comforts. Rachel said, *Give me children, or else I die*: and, in obtaining what she esteemed her highest comfort—what she would have at any rate—was hidden the cause of her sharpest grief. God gave her children; and, in bearing her second child, *it came to pass, as her soul was in departing (for she died,) that she called his name Ben-oni—the son of my sorrow.*

WHO is the most miserable man on earth?—and whither shall we go to seek him?—Not to the tavern! not to the theatre! not even to a brothel!—but to the church! That man who has sat Sabbath after Sabbath under the awakening and affecting calls of the gospel, and has hardened his heart against these calls—HE is the man whose condition is the most desperate of all others. *Woe unto thee, Chorazin! woe unto thee, Bethsaida!—and thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.*

GIVE every kind of knowledge its due attention and respect: but what science is to be compared to the knowledge of Christ crucified? Had a traveller lost his way in some desert, where he had wandered till he was fainting with hunger and thirst, for what would he first ask?—for music?—for paintings?—No!—he would ask for bread—for water! Any thing else offered him would be a mocking of his misery.

WHAT an oppressive burden is taken of a man's shoulders, by his privilege of leaving sequences, while in the path of duty, to what he has done with—"How shall I bear this?"—"How shall I remove this difficulty?"—"How shall I get through this deep water?"—but leave it in the hands of God.



WE may form some idea of the joys of heaven from the innocent pleasures which God grants on earth. Here is a fine situation, with every prospect—every thing to delight the senses. All this we find in a world which is under the curse; what then may we not expect in a heaven where God exercises all his power for goodness?



HOWEVER ill men may treat us, we should not give them a handle to say that we misbelieve in ourselves. Were I to meet my most bitter enemy, and know that he was come with the most honorable intentions, I should endeavor to be so on my part that he could not lay his finger, with truth, on any part of my conduct.



THE MOTIVE determines the quality of the act. One man may do a penurious act, because he knows he shall be put to difficulties if he does not; another may do the same from mere aversion. A king of Edom offered up his son on the altar, because his abominable cruelty excited just indignation; Abraham, having in intention offered up Isaac, held forth to all generations for this as a father of the faithful.



It is always a sign of poverty of mind, when men are ever aiming to appear great: for the really great, never seem to know it.

that the world calls the best company is such, as a mechanic would not condescend to keep: would rather say, *Turn away mine eyes from looking vanity!*

the way of reading the Bible with advantage is, to pay it great homage: so that, when we come to a part which we cannot connect with other passages, we must conclude that this arises from our ignorance, but that the seeming contrarieties are in themselves quite reconcilable.

Many Christians, on setting out in life, often misapprehend greatly in not sufficiently attributing events to the immediate providence of God. They are not content, at the end, to acknowledge that their path has been directed; but they do not enough prize it as they go on. There is a habit of saying, "a thing may TURN UP," as if it depended on chance; whereas nothing will turn up, but what is ordered long before. One cause of this evil is, that at the divinity of our day deals too much in non-place: certain fundamental truths are set aside; and if a man professes these truths, too little credit is made of the faith, dependance, and other duties of a Christian. When a man becomes a Christian he is written upon, as it were, "TO BE USED FOR!"—and he ought, therefore, to consider, as he goes on, how Providence does provide him.

Our mistake in nothing so much, as when they receive their dispensation: for, while God shuts up a man, there can be no opening. Resistance does but make the dispensation harder to be borne. Job says, *He teareth himself in his anger*

but shall the Rock be removed because of the man is, as it were in a labyrinth; and the hand which brought him in, must be the hand to bring him out.

WE require the same hand to protect us in our present safety, as in the most imminent and dangerous. One of the most wicked men in my neighborhood was riding near a precipice, and his horse was killed, but he escaped without hurt. Instead of thanking God for his deliverance, he refused to acknowledge the hand of God there; he attributed his escape to chance. The same man was afterward riding on a very smooth road, and his horse suddenly tripped and fell, and threw him over his head, and killed him on the spot, while his horse escaped unhurt.

IF a man is dead in sin, our attempting to change his false notions is like laying a dead man straight who before was lying crooked. The man will remain so; though, before, he was lying crooked, and is now lying straight. It matters not what right notions we may have, while we are dead in sin; for we shall never act up to them till God awakens our hearts.

TO have too much forethought, is the part of a PAUPER: to have too little, is the part of a

SELF-WILL is so ardent and active, that it will break a world to pieces, to make a stool of

WE are too little acquainted with the sacred character of God. A certain man sold a possession, and brought a certain part of the price. We have thought this a generous act: but

there wanted a right estimation of his character. Many sins are suffered to pass, to be punished hereafter: but God sometimes breaks out, strikes an offender dead in vindication of his glory.

MEMBER always to mix good sense with good sense, or they will become disgusting.

INGS are not to be done by the effort of the moment, but by the preparation of past moments.

there is any person to whom you feel dislike, is the person of whom you ought never to speak.

ITABILITY urges us to take a step as much soon, as sloth does too late.

EX we read the Bible we must always remember that, like the holy waters seen by Ezekiel,* it some places, up to the ankles; in others, up to the knees; in others, up to the loins; and, in some over too deep to be fathomed, and that cannot be treaded over. There is light enough to guide the able and teachable to heaven, and obscurity enough to confound the unbeliever.

THE religion, as revealed in the Scriptures, may be compared to a plum on the tree, covered with bloom. Men gather the plum, and handle it, turn and twist it about, till it is deprived of all active bloom and beauty: the fairest hand would much rob the plum of its bloom, as any other. It is all that little party-spirit, which so much prevails among men, and which leads them to say

* Ezek. ch. viii.

*son of Paul and I of Apollon
plain till it loses its bloom.*

THERE are but two classes
who serve God, because they
the men who seek him, becau
him not. All others may say
my right hand?

PHILOSOPHY is a proud, su
poverty and misery of man.
the world with a proud, stu
cannot come forward, and w
grace—peace—strength—con

WE hear much of a DECENT
pride—a NOBLE pride—a LA
that be DECENT, of which we
—Can that be BECOMING, of
forth the deformity?—Can th
God resists, and is determin
that be LAUDABLE, which G

MANY things are spoken of,
good: but there is not one
called GOOD, which does not
his coming.

SAY the strongest things yo
and kindness, to a man's face
excuse you can for him, wit
behind his back.

MANY people labor to mak
wider. They may dig a path
*but the way to life must rev
the end.*

imes are error. The reverse of error
but error. Truth lies between these

doubt, but that there are persons of
cription, under every possible circum-
every lawful calling among Christians,
o to heaven—that all the world may
neither their circumstances nor calling
their being among the number of the

ven us four books:—the Book of Grace;
f Nature; the Book of the World; and
of Providence. Every occurrence is a
of these books: it does not become us
gent in the use of any of them.

is vehement simplicity.

niscient as well as omnipotent: and om-
ay see reason to withhold what omni-
ld bestow.

o the presence of God: this will dignify a
regation, and annihilate a large one.

ome business to transact with a gentle-
city, I called one day at his counting
begged I would call again, as I had so
e time to spare than he had, who was a
usiness. "An hour is nothing to you,"
An hour nothing to a clergyman!" said
em little to understand the nature of our
One hour of a Clergyman's time rightly
Sir, is worth more to him than all the
r merchandize."

a man has a quarrelsome temper, let him
 the world will soon find him employment
 soon meet with some one stronger than
 , who will repay him better than you can
 he may fight duels all his life, if he is dis-
 quarrel.

One day I got off my horse to kill a rat, which
 and on the road only half killed. I am shocked
 the thoughtless cruelty of many people, yet I
 thing soon after, that has given me considerable
 business, and for which I reproach myself bitterly.
 I was riding homeward, I saw a waggon stopped
 at a door, with three horses: the two foremost
 were eating their corn from bags at their noses;
 I observed the third had dropt his on the ground,
 could not stoop to get any food. However,
 he on, in absence, without assisting him. When
 I had got nearly home, I remembered what I
 had observed in my absence of mind, and felt ex-
 tremely hurt at my neglect; and would have ridden
 back had I not thought the waggoner might have
 been out of the house and relieved the horse. A
 man could not have had a better demand for getting
 his horse, than for such an act of humanity. In
 my absence of mind, that we omit many duties.

A WICKED man is a candidate for nothing but
 !—However he may live, if his conscience were
 awake he would turn pale at this question, *What*
will I do in the end thereof?

THERE is a great defect in Gray's Elegy. You
 not read it without feeling a melancholy: there
 is no sunshine—no hope after death: it shews the
 dark side only of mortality. But a man refined and
 was, and speculating on the bankruptcy of
 human nature, if he brought not evangelical views
 the estimate, could describe human nature

only as HOPELESS and FORLORN: whereas what HE felt a subject of melancholy, is with me included in the calculation. I know it MUST be so, and, according to my views, should be disappointed if it were not so.—*My kingdom, said our Lord, is not of this world.*

REVELATION never staggers me. There may be a *tertium quid*, though we are not yet in possession of it, which would put an end to all our present doubts and questions. I was one day riding with a friend: we were discussing a subject, and I expressed myself surprised that such a measure was not adopted. "If I were to tell you one thing," said he, "it would make all clear." I gave him credit that there did exist something, which would entirely dispel my objections. Now if this be the case, in many instances, between man and man, is it an unreasonable conclusion, that all the unaccountable points, which we may observe in the providence and government of God, should be all perfection in the Divine mind? Take the growth of a seed—I cannot possibly say what first produces the progress of growth in the grain. Take voluntary motion—I cannot possibly say where action begins and thought ends. The proportion between a fly's mind and a man's is no adequate illustration of the state of man with respect to God; because there is some proportion between the minds or faculties of two finite creatures, but there can be none between finite man and the Infinite God.

ONE little preacher will endeavor to prove, with a great deal of warmth, the truth of Calvinistic principles:—and another little preacher will clearly demonstrate the truth of the Arminian scheme. Good sense will go between them, and say, "There are certain things written on these subjects—Thus

with the Lord:" good sense will hesitate to per-
 what is said to all its apparent conclusions, for
 it is written again. Here ends all dogmatism by
 wise man.

A mouse that had lived all his life in a chest, so
 he fable, chanced one day to creep up to the edge
 and, peeping out, exclaimed with wonder—"I
 not think the world was so large."

The first step to knowledge, is to know that we
 are ignorant. It is a great point to know our place:
 or want of this, a man in private life, instead of
 attending to the affairs in his "chest," is ever peep-
 ing out, and then he becomes a PHILOSOPHER! he
 must then know every thing, and presumptuously
 pry into the deep and secret councils of God—not
 considering that man is finite, and has no faculties
 to comprehend and judge of the great scheme of
 things. We can form no other idea of the dispensa-
tions of God, nor can have any knowledge of
spiritual things, except what God has taught us in
his word; and, where he stops, we must stop. He
has not told us why he permitted the angels to fall
—why he created Adam—why he suffered sin to
enter into the world—why Christ came in the latter
ages—when he will come to judgment—what will be
the doom of the Heathen nations—nor why our state
throughout eternity was made to depend on such a
moment as man's life: all these are secrets of his
council. *Where wast thou, when I laid the founda-*
tions of the earth? God urges it on us again and
 again, that sin HAS entered—and that we must *flee*
from the wrath to come. Christ, in the days of his
 flesh, never gratified curiosity: he answered every
 inquiry according to the SPIRIT of the inquirer,
 not according to the letter of the inquiry: if any
 man came in humility for instruction, he always in-
 structed; but, when any came to gratify a vain

ity, he answered, as when one said *Lord, are few that be saved?*—*STRIVE TO ENTER IN THE STRAIT GATE!*—or, as when another in-
l, *Lord, and what shall this man do?*—*What to thee? FOLLOW THOU ME.*

are too ready to say, in trouble, *All these are against me!* but a Christian should say, or that may seem against me! but there is for me: there is a Savior: there is God's and there are his ordinances." He should be careful to enumerate what is FOR him, than is AGAINST him. He should look over the his spiritual and temporal mercies, as well as his sorrows; and remember, that what things AGAINST him are so on account of his sin. Our age is but short;—let us make use of our and means. God has given us a guide, and port to lean on: when the clouds gather, we only to look to Jesus. We are not to expect ys of heaven while on earth:—let us be con- at there is a highway for us to walk in, and er to conduct us in that way.

a Christian's business, as much as possible, ently with his duty, to lessen his cares and ations in the world. It is very common to Christians complain what a hindrance busi- , while they are, perhaps, at the very time, xious to increase it! There is some fallacy, the complaint: for, where there is a prin- of grace, it will prevail even in a multitude of ements. There is much difference between ING busy situations, and BEING FOUND in them.

T we call "taking steps in life," are most s occurrences;—especially if there be, in the , any mixture of ambition. Wherefore god- ou about to change thy way?

THE dispensation of grace to some, is ^{so} ~~less~~ ^{but} ~~than~~ a continual combat with corruptions: ^{so} ~~instead~~ of advancing, a man seems to be ^{but} ~~able~~ to preserve himself from sinking. A ⁶ ~~boat~~ with the tide full against it, does well if it can keep from driving back, and must have strong force ^{deed} ~~to~~ get forward. We must estimate grace the ^{op} ~~op~~position which it meets with.

HOW blessed is the Christian, in the midst of greatest troubles! It is true we cannot say he perfect in holiness—that he has never any doubt that his peace of mind is never interrupted—that he never mistakes Providence: but, after all, his a blessed condition; for he is supported under trials, and instructed by the discipline: and, as his fears, the evil under the apprehension of which he is ready to sink, frequently does not come or it does not continue—or it is turned into blessing.

ONE of the greatest impositions of Satan on a mind, is that of quieting a man in the pursuit possession of what is lawful. So that it is not murder, or adultery, or theft which he is committing all is well! Because a man's bed is his own, may idle away in it his inestimable time! Because his business is lawful, a man may intoxicate his mind with the pursuit of it!

THE very heart and root of sin, is an independent spirit. We erect the idol SELF; and not only we others to worship, but worship it ourselves.

WE must take care when we draw parallels: ~~not~~ to take such as are not or cannot be

parallel. For instance—we may ask, before we act, What would Jesus Christ do in this case? or what would St. Paul?" but we cannot be guided by this rule in every thing, because Christ's mission was peculiar: it was an unparalleled event: it was for three ears only: and, like a great fire, he was always burning—always intent on one point. St. Paul also was in peculiar circumstances: he was sent on an special errand. In every thing which is in any degree sinful, we should turn to these examples; but, in the conduct peculiar to our station, our application of these examples must be governed by circumstances.



MANY inexperienced Christians are apt to look for strong kinds of evidences, and so distress themselves about their state. The questions which we should put to ourselves, in seeking the best evidences, are—"Do I hate sin?—Is it my grand fear?—Is it my grief, that, while I have a good hope of pardon, yet should make such ill returns? Have I brokenness of spirit?"—Godliness is analogous to the principle of gravitation, in that it reduces every thing to its proper centre.



THE difference between what is called FATE, and REDESTRUCTION, is something like that of a house *without* a governor, and a house *with* a governor. The Fatalist says, "Every thing must, of necessity be as it is—as a stone *must* fall to the ground, *re must* ascend, &c. The Predestinarian says, that every thing is determined by a wise Governor, who inspects, orders, and superintends the whole machine; so that a sparrow does not fall to the ground, or a hair of the head perish, without permission.

WE are so accustomed to see sin within us, that we seldom deeply feel it, or regret it, as we should be were it less than the inhabitant of the court were to walk in the filthy streets and alleys of the poor wretches, who live in them, and see the matter. Thus a clearer view of the holiness of God, made the prophet say, *Is me! for I am undone; because of mine unclean lips, and I dwell in the midst of unclean lips: for mine eyes have seen the Lord of Hosts.*

IT is much easier to SETTLE a peace upon it.

I ONCE said to myself, in the first of my heart, "What sort of Sermon must be preached by St. Peter, when so many souls were converted AT ONE SERMON!—such as other sermons have nothing to be found in it extraordinary. It was not produced by St. Peter's eloquence, but by the mighty power of God, present with him. It is in vain to attend one Minister, and to hear Sermon after Sermon, if the Holy Spirit accompany him, he is he that planteth any thing, neither is it he that giveth the increase; but God that giveth the increase."

THAT humility which courts notice is a DISGRACE. It may be sincere, but it is not sound a trumpet, nor say "Come, ye humble I am!"

WE should be careful never to depend upon our own strength, who is but searching after God.

to feel after him if haply he may find him,
aware how we stop him, by rashly telling
not seeking in the right way. This would
etting fire to the first round of the ladder,
one was attempting to escape. We must
a fit season to communicate light. Had
told me, when I first began to think reli-
that I was not seeking God in the right
night have been discouraged from seeking
all. I was much indebted to my mother,
ruly wise and judicious conduct toward me
first turned from my vanity and sin.

uld always record our thoughts in affliction
way-marks—set up our Bethels—erect our
ers; that we may recur to them in health:
we are in other circumstances, and can
recover our sick-bed views.

EMPLATIVE life has more the APPEAR-
f a life of piety than any other: but it is the
lan to bring faith into ACTIVITY and EXER-
We choose that sort of walk, which we
it: if we love quiet, we are for sedentary
ut the design of God is to root us out of
hing, and bring us into more useful sta-

ETCHED prisoner, chained to the floor for a
of time, would deem it a high privilege to
wed to walk across the room. Another,
l to lie on his back till it had become sore,
hink it a great favor if he might be per-
turn on his side for a few minutes. In
e of habitual pain, I am thankful for five
freedom from suffering: how forgetful have
of fifty years of tolerable ease! How un-
are we of what we call common mercies!

In order to read the Bible with profit, begin by denying ourselves every step for, every step of the way, it will be found our corrupt nature.

CHRISTIANS resemble travellers in a stage coach. We are full of our plans and schemes; the coach is moving rapidly forward; it passes mile-stone, and then another; and no regard to the plots and plans of the passengers.

A CHRISTIAN has advanced but a little religion when he has overcome the low world; for he has still more powerful and innate enemies: self—evil tempers—passionate affections—a stubborn will—it is by these and these adversaries, that we must chiefly find growth in grace.

A FRIEND called on me when I was ill, for some business. My head was too much affected by my indisposition to understand fully what he said; but I had such unlimited confidence that I did whatever he bid me, in the full assurance that it was right. How simply I can trust a man, and how little in God! How unreasonable a pure act of faith in one like ourselves, if we repose the same faith in God.

Some negative rules, given to a Young Man going into a situation of peculiar difficulty.

As I know you have received much good advice, I would suggest to you a few hints of a negative kind, with a view of admonishing you to be careful.

our work, not by any mistakes of
or your success—

*that your success with others is
nected with your personal char-*

John gladly, and he did many
e knew the preacher to be a just
Words uttered from the heart find
heart, by a holy sympathy. Char-

sea, though silent, counsel gives."

ake deep impressions on others,
means to have them first formed
id. Avoid, at the same time,
f evil—as a covetous or worldly,
g, a careless or indevout deport-
er jesting with sacred persons or
l employ such antidotes as these,
operation of that which is effective
Minister's character.

*our dependance on any means,
umstances, however excellent in*

to render a thing weak, is to lean
*God is a jealous God; and will
tele* as means of success. He
trate that men and creatures are
them, and that only. This also
encouragement:—looking, in the
le use of means, to that Spirit of
without whose influence all your
to no purpose, you have reason
nited and adequate to all your

*arily appearing in dangerous or
ons.*

o be humble and condescending;
nder yourself common, cheap, and
ne men of the world know when

oppress him by numbers or circumstance they can make him laugh, while his office Well will it be for him, if he is only ABSURD in his future public admonitions former compliances; well if, being found Peter on dangerous ground, he is not actually at least, to deny his Master.

IV. By suspicious appearances in his

As the head of your household you are visible for its appearances. Its pride, slot order will be yours. You are accountable wife's conduct, dress, and manners, as those of your children, whose education peculiarly exemplary. Your family is to ture of what you wish other families to without the most determined resolution, i on God, to finish this picture COST WHAT your recommending family religion to c but create a smile. Your unfriendly hear recollect enough of Scripture to tell you ought. like the primitive Bishop, to be ruleth well his own house, having his subjection with all gravity: for if a man how to rule his own house, how shall he of the church of God?

V. By meddling beyond your sphere in

Your aim and conversation, like your are to be altogether heavenly. As a man you have no concern with politics and schemes of interest, but you are to them. There is a sublime spirit in a deceiver, which, as one says of Christianity i no more regard to these things, than to t of rooks, the industry of ants, or the polic

VI. By venturing off general and acknowledgments in spirituals.

By giving strong meat, instead of milk. who are yet but babes—by giving heed which minister questions rather than god

amusing the mind, but not affecting the heart often disturbing and bewildering, seldom convincing; frequently raising a smile, never drawing a tear.

VII. *By maintaining acknowledged truth in your own spirit.*

Both food and medicines are injurious, if administered scalding hot. The spirit of a teacher often effects more than his matter. Benevolence is a universal language: and it will apologize for a multitude of defects, in the man who speaks it; while neither talents nor truth will apologize for pride, illiberality, or bitterness. Avoid, therefore, irritating occasions and persons, particularly disputes and disputants, by which a minister often loses his temper and his character.

VIII. *By being too sharp-sighted, too quick-eared, or too ready-tongued.*

Some evils are irremediable: they are best neither seen nor heard: by SEEING and HEARING things which you cannot remove, you will create implacable adversaries; who, being guilty aggressors, never forgive. Avoid SPEAKING meanly or harshly of any one: not only because this is forbidden to Christians, but because it is to declare war as by a thousand heralds.

IX. *By the temptations arising from the female sex.*

I need not mention what havoc Satan has made in the church, by this means, from the fall to this day. Your safety, when in danger from this quarter, lies in flight—to parley, is to fall. Take the first hint from conscience, or from friends.

In fine, *Watch thou in all things: endure afflictions: do the work of an evangelist: make full proof of thy ministry:* and then, whether those around you acknowledge your real character or not now, they shall one day know that there hath been

FRAGMENT.

A Dying Minister's Farewell.

WHEN a Christian minister feels the springs of life giving way:—his faculties decaying—his voice failing—his spirits sinking—though he may not have it in his power to say, as the apostle did to his friends, *I know that ye all, among whom I have preached the kingdom of God, shall see my face no more*—yet he should stand ready to part from his flock, and every sermon should be felt by him as if it were his last.

Wherefore I take you to record this day, that I am sure from the blood of all men: for I have not shunned to declare unto you ALL THE COUNSEL OF GOD. And what have I declared that counsel of God to be?—All the curious distinctions of the schools?—All the peculiarities insisted on so strongly by different sects?—No such thing! I have followed the great apostle in *testifying REPENTANCE toward God and FAITH toward our Lord Jesus Christ.*

There has been a slander brought against religion—that we are NOT AGREED, as to the truths we should set before men. I say, It is false! We ARE agreed. All, who know any thing of real religion, are agreed, that the SUBSTANCE of the matter is contained in *REPENTANCE toward God, and FAITH toward our Lord Jesus Christ.*

If a man, like the prodigal, feels that he has left his father's house—turned his back on God—and is become a fool and a madman for so doing—and that there is no hope but in his returning again: If such a change of mind is wrought in him by the Holy Spirit, as he wrought in David, when he cried, *Wash me thoroughly from my iniquity, and cleanse me from my sin:* if, like Peter, he goes forth weeping bitterly—feeling that he has acted foolishly and wickedly, and that his only hope is in the mercy

of God through the Savior—then the man enters so far into the spirit of religion—**REPENTANCE TOWARD GOD.**

But does he rest in this? Nay, he knows that if he could offer *thousands of rams, and ten thousand rivers of oil*, he could make no satisfaction for *the sin of his soul*. He looks to the atonement!—to *Him, whom God hath set forth to be a propitiation through faith in his blood.*

Repentance toward God must be accompanied by *faith toward our Lord Jesus Christ.*

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. These men are enabled to say, with St. Paul, "*I count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. I have no refuge but in him—no other hope—no other plea. All my confidence before God is grounded on this—that He suffered, the just for the unjust, that he might bring us to God.*"

If a minister testifies these things—if he speaks plainly and simply these grand essential truths of God's word—though he die before another Sabbath return, **HE MAY REST IN PEACE**—leaving the issue in God's hand.

The ground of a minister's own solid satisfaction cannot be **POPULARITY**: for, even to Simon Magus *all gave heed, from the least to the greatest, saying, This man is the great power of God!*—neither can he ground his satisfaction on the exercise of strong and enlarged **TALENTS**: for even Balaam was a man of extraordinary endowments—nor can it be on his **SUCCESS**: for many, saith our Lord, shall come to me, and say, *Have we not done many wonderful works in thy name, and in thy name cast out devils? Then will I say unto them, I re*

Remains of Mr. Cern-

you! As though he had said, "I deny not this, but ye are evil men!"

At a minister's satisfaction must be grounded one faithful discharge of his office in THE DELIVERANCE OF HIS MESSAGE. A Prince sends a special messenger to his rebellious subjects, with offers of pardon: in examining his conduct, he will not inquire whether they received and approved him or not: the question will be—"Did you deliver my message? Did you deliver it as one that believed yourself?—as one IN EARNEST?" If a man should come and tell you, with a cheerful countenance and careless air, that your house was on fire, and that you and your children would be burnt the flames if you did not make haste to escape, would not believe him. You would say, "He does not believe it himself, or he would not be so unwilling as to speak of it in such a manner."

If a minister delivers his message, then no reproach that may be cast upon him, or away his rest—he has done his duty. When King sent out his servants to invite men to feast, they excused themselves on various pretences, but the servant might say, "No matter! I have declared the message—I may rest in having done my part, though no success seems to attend my pressing invitations."

I would lodge, therefore, my apprehensions in your consciences—I take you to record—I appeal to your conscience: for there is a conscience in man's serious moments, it will speak out. It is Joseph's brethren that confession, "We are guilty concerning our brother! It is our fault, and we will cry out, Let me die the death of the righteous! and let my last end be like his." It is the traitor Judas into that self-accusation, "I have sinned, in that I have betrayed the innocent person."

When a young person has been rebuked by his parents—when they have repre-

nd ruin of a wicked course, and of bad
e might affect to brave it out at the time;
as gone afterward weeping through the
because CONSCIENCE WOULD SPEAK!

hen the Spirit of God softens a man's heart
e is made to FEEL *what an evil and bitter*
to sin against God—then a faithful minis-
ter to that man is like that of St. Paul to
salonians: *Ye are witnesses, and God also,*
and justly, and unblameably we behaved
among you that believe. As you know how
ted, and comforted, and charged every one
as a father doth his children) that ye would
thy of God, who hath called you unto his
and glory: For this cause also thank we
out ceasing, because, when ye received the
God which ye heard of us, ye received it not
rd of men, but, (as it is in truth) the word
which effectually worketh also in you that
Thess. ii. 10—13.

ost affecting to see to what miserable shifts
have recourse, in order to evade the truth.

IRRATIONAL," says one, "to insist so
certain peculiarities of doctrine!"—But
ason shall be the judge?—*For the preach-*
cross is to them that perish foolishness:
written, I will destroy the wisdom of the
will bring to nothing the understanding
udent.

UNNECESSARY," says another—But has
manded—and do we pronounce his com-
necessary?

IS REPUTABLE"—Did Christ regard rep-
Nay, *he made himself of no reputation.*

NARROW way"—Ah! there, indeed, you
e truly! The way to heaven is a narrow
it what says the Judge?—Wide is the
broad is the way that leadeth to destruc-
many there be which go in thereat; because

strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

Oh how distressing is it to observe whom we cannot but fear, the Gospel which we hear preached from Sunday to Sunday, *savor of death!* If God has made a difference between any of us, let us not forget to whom we are indebted.

Brethren! you are my witnesses. In my record, that you have had the whole counsel of God declared unto you—that all curious and carnal inquiries, all critical and conjectural inquiries, have been carefully avoided for your sake. I have attempted to clear my ministry of all such subjects, in order to set before you the plainness of the death and resurrection of Jesus Christ, and of salvation through him.

But, consider! you also must give an account. I must give an account, whether I have simply declared the truth, as one who knew its importance, and was in earnest. You must give an account, whether you have gone away from the place, as if you had heard nothing to the contrary, and immediately dissipated your thoughts upon some trifling subject—some mere secular subject—or—whether what you heard brought you to your knees before God, beseeching him to seal his truth upon your hearts.

Oh consider the satisfaction you will have in really embracing *all the counsel of God*. How soon the time will come, in which you shall have your ONLY SATISFACTION, that you have obtained it! Let it be your prayer, as you pray, “O God give me grace to repent with true contrition, and grace to receive the atonement which is unto life! Make me serious in my faith, and show me what I must do to be saved! Help me to keep the record which thou hast given of thyself, and seal me with the record of thy truth, that I may have the faith to receive the atonement—*that there is no other name*

*ong men whereby we must be saved, but
of Jesus Christ."*

*to your Savior, with HUMILITY as a sin-
e with GRATITUDE and LOVE. For ye
me unto the mount that might be touched,
burned with fire, nor unto blackness, and
, and tempest, and the sound of a trumpet,
voice of words: when, so terrible was the
at Moses said, I exceedingly fear and
But ye are come unto mount Sion; and
city of the living God—the heavenly Jeru-
id to an innumerable company of angels;
e general assembly and church of the first-
ich are written in heaven; and to God, the
' all; and to the spirit of just men made
and to Jesus the Mediator of the new
; and to the blood of sprinkling, that
better things than that of Abel. See, then,
refuse not him that speaketh!—but—
a kingdom which cannot be moved, let us
grace, whereby we may serve God accept-
ith reverence and godly fear.**

*Heb. xii, 18—23.

LINES

ON THE DEATH OF A CHILD AT DAY BREAK.

BY THE REV. RICHARD CECIL.

"Let me go, for the day breaketh."—GENESIS 32: 36.

CEASE here longer to detain me,
Kindest mother drown'd in woe,
Now thy kind caresses pain me;
Morn advances—let me go.

See you orient streak appearing!
Harbinger of endless day;
Hark! a voice the darkness cheering,
Calls my new-born soul away!

Lately launch'd a trembling stranger,
On this world's wild boisterous flood,
Pierc'd with sorrows, toss'd with danger,
Gladly I return to God.

Now my cries shall cease to grieve thee,
Now my trembling heart find rest;
Kinder arms than thine receive me,
Softer pillow than thy breast.

Weep not o'er these eyes that languish,
Upward turning toward their home;
Raptur'd they'll forget all anguish,
While they wait to see thee come.

There, my mother, pleasures centre—
—Weeping, parting, care, or woe
Ne'er our Father's house shall enter—
—Morn advances—let me go.

As through this calm and holy dawning,
Silent glides my parting breath,
To an EVERLASTING MORNING—
Gently close my eyes in death.

Blessings, endless, richest blessings,
Pour their streams upon thy heart!
(Though no language yet possessing)
Breathes my spirit ere we part.

Yet to leave thee sorrowing rends me,—
Now again his voice I hear;
Rise!—may every grace attend thee,
Rise, and seek to meet me there!

THE END.



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